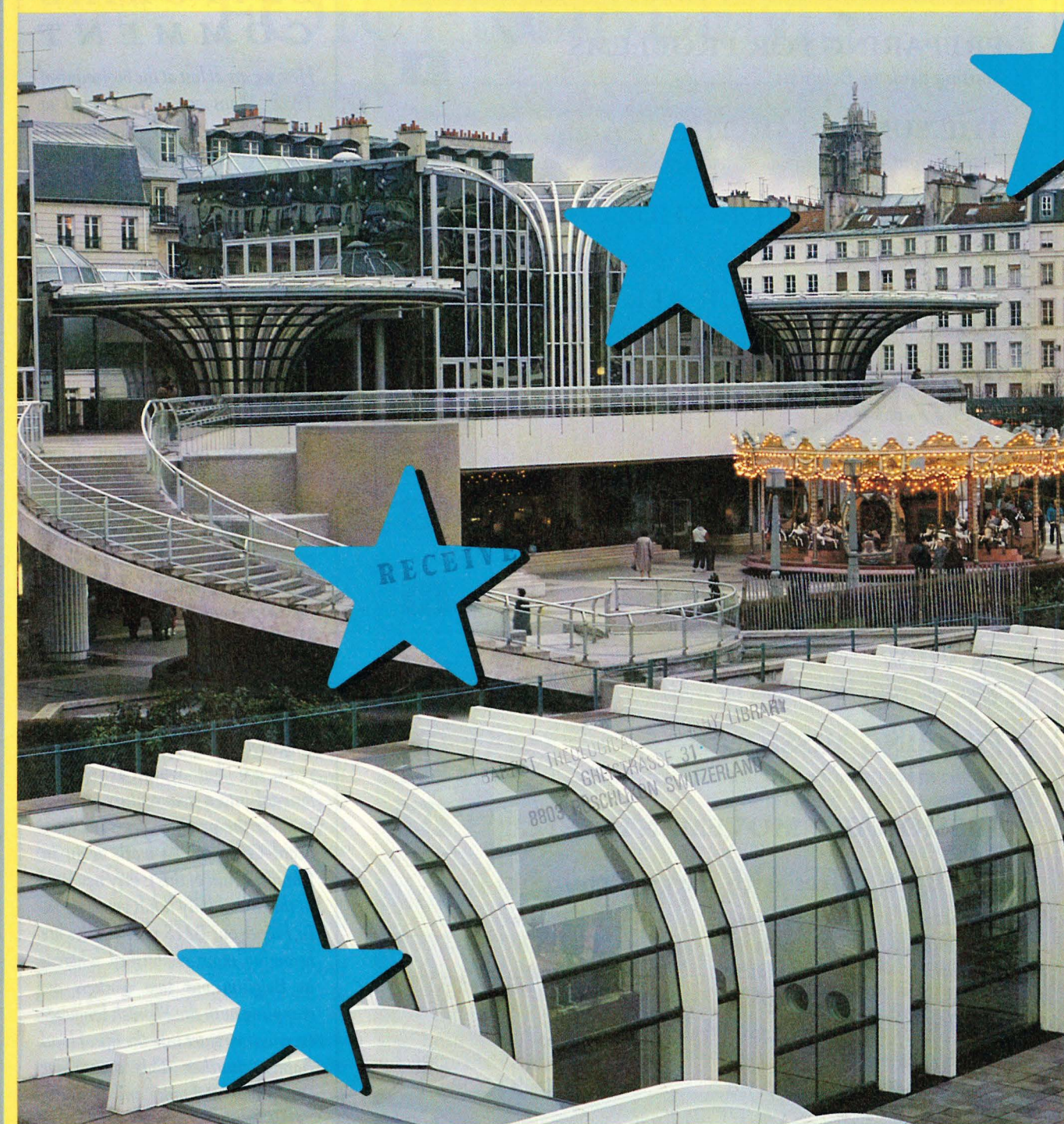


HERALD

M I S S I O N A R Y



EUROPE – BELGIUM – FRANCE · EL SALVADOR · PROBING
MISSION · BICENTENARY · MEDICAL WORK · IN VIEW

JANUARY 1992

PRICE 25p

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HERALD

EDITORIAL COMMENT

Here we are at last at the beginning of 1992. Plans are well in hand to celebrate our BMS BiCentenary Year. As you know, it is our intention to make it a time of celebration, education and inspiration.

It is a time to remember our past and to thank God for the way He has used our churches in world mission for 200 years. It will also be a time of repentance for the occasions when we've got it wrong, when we've been insensitive or arrogant and when we've been deaf to God's call.

It is a time to ask questions. Is our involvement in world mission appropriate for today? What do we mean when we talk about partnership with overseas Christians? How can we help British churches to feel part of the mission of the World Church? How should we respond to requests to work in new areas? It is essential not to get stuck in a historical groove but rather to feel ourselves part of something divinely initiated 200 years ago but which is moving forward into a new century.

Over the past few years we have heard God's call to work again in Europe. Much of this is very new and in the case of Italy it has yet to begin. In France our BMS missionaries are becoming more established whereas in Belgium our two workers are grappling with the Flemish language even as they enter into the life of local Baptist churches. This month we take a look at France and Belgium.

We apologise for the lateness of this first 'Herald' of 1992. A team of three puts this magazine together but unfortunately one of us was ill at a critical time in December. This delayed printing. We shall try to do better in future.

PREPARING FOR PROBLEMS



SAMUEL VERHAEGHE, the recently appointed president of the Belgium Baptist Union met us at Ostende and took us to stay with him, his wife Anneke and their three young daughters. We took to one another immediately as though we had known them for years. The fact that they spoke English also helped.

Originally we had planned to spend just a couple of days arranging temporary accommodation and finding a language school in Ostende. It was not that easy! We spent the first day going to every estate agent in and around town and found that there was nothing available. What little rented accommodation came onto the market was taken up by the Belgians themselves who use the coast throughout the year for their holidays. It was also extremely expensive. At the end of the first day we were both exhausted and surprised but never-the-less convinced that

After years of waiting, seeking and prayer, the day finally arrived when Joyce and Stuart Filby could start work in Belgium.

the Lord had something somewhere available for us.

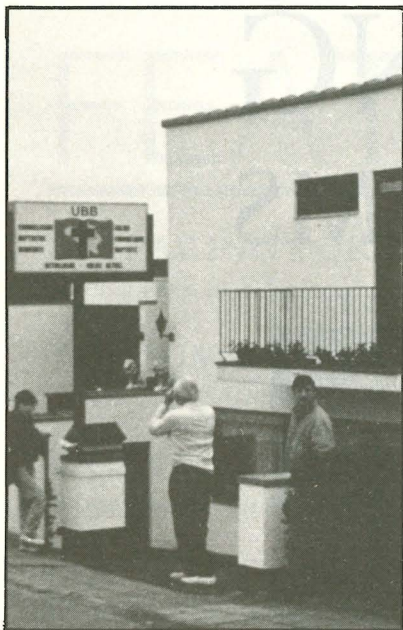
We bought the local newspaper and phoned everyone advertising rented accommodation of any kind. There were five adverts only. Two were too expensive, two turned me down when they heard that I was a Protestant minister and the fifth was unsuitable. The Lord was preparing us for the problems we should expect to encounter in the future

which was further enhanced by a notice outside a local campsite that read, 'No foreigners — no Dutch'.

Day two was no better and nor could we find a language school. We returned back to England on the third day, the last Friday of August, with no accommodation and no language school and our official commissioning service and send-off two days later. Folks got together to pray about this and on Saturday evening Samuel phoned to say that he had a one bedroom apartment for us for two months. Praise the Lord . . . we were back in business just several hours before the commissioning service.

The service was a special confirmation of our call.

Well Sunday was over, on Monday we packed and early Tuesday morning David Poulter our prayer secretary, picked us up in a hired van and drove us to Dover and Ostende. On reaching Ostende, the customs took one look at our



suitcases and boxes and hauled us over to the side. Fortunately the Lord had laid it on my mind the day before to list the contents which I duly presented.

Well, as is the way of officialdom, we were first sent to one office, they sent us to another office who then sent us back to the first office, who then in turn sent us on somewhere else. Joyce was with the van waiting for Samuel, David was pleading innocence and wondering what Belgium prisons were like, and I

was running between. No one wanted to make a decision or open a box. It was a time to pray.

In the middle of all this, the officer at the gate received a phone call from whom we don't know, telling him to let us through. His problem was to find us! We went on our way rejoicing. Our fifth floor apartment was just outside Ostende on the coast. As we began unloading, the landlady came out. We smiled — she scowled. We said, 'Hello' or the Flemish equivalent — she ignored us, went to the back of the van, shook her head and tutted. She then disappeared and four weeks later we still haven't seen her!

The first days were spent in losing friends. The Belgium greeting consists of putting cheek to cheek three times in quick succession. We had an awful lot of painful experiences those first few days as heads clashed. Nobody told us, but we have since discovered that first you go to the left, then the right, then the left again. We were in reverse. It's not a very 'British' greeting and it takes time to get used to.

One fellow in the fellowship is affectionately known by the name of 'Abraham' because of his very bushy beard and when you greet him you are not quite sure when you emerge from his beard, what else you've come out with. I've noticed that most folks close their eyes and hope for the best.

Samuel is the pastor of a small Baptist church in Middlekerk, which is just outside Ostende and has a membership of about 40. In fact the total number of nationals belonging to the Baptists in Belgium is only about 400 . . . and the Baptist witness is almost a 100 years old.

Samuel is the only full-time Baptist pastor in the entire country and this has been made possible by the financial support of BMS. Without their support the situation would be impossible. He is not only the pastor of Middlekerk; he is president of the union, the national youth co-ordinator, the chairman of endless committees and interim pastor for several other congregations that have no spiritual over-

sight. He has a real heart for God and for the salvation of his people and is an unstoppable dynamo and has the faith enough to face the many disappointments and heart-aches that come with working in Belgium.

One blessing that surprised and encouraged him was that instead of the expected six months to obtain a residential permit, it was granted within two weeks. Even the issuing officer was surprised to receive permission to grant it over the phone from Brussels.

Politically the small country of Belgium is very divided. The Flemish north, the French south and the German east are talking of splitting into a federation because of the deep differences. Praise the Lord that this is not true of the church fellowships within the Baptist Union. Statistically Belgium is one of the least evangelised countries in the world and although only 40 miles from the coast of England is as much a mission field as India.

Of 10 million population, 89 per cent are Catholics but not practising, 10 per cent are Muslims and only 0.9 per cent are Protestants of which 0.04 per cent are Baptists. With such a small number, the group is looked upon as a sect and folks are shunned for belonging to such groups.

One family group in the church has been ostracised by the husband, the rest of the family and the village because they are Baptists. Another lad, aged 21, made a commitment to Christ 18 months ago and was put out of his home by his family because he would not renounce his faith. In fact the little fellowship is made up of many such people. It really does cost to be a Christian and the step is not lightly taken. They know what they believe but are often discouraged by the unreasonable attitude of others towards them.

Around Belgium there are 19 small congregations, some with part-time pastors, most with none at all. In fact there are only five national part-time pastors three of whom are retired men, for the entire country — and Samuel. ■

SOUTH WEST AREA BI-CENTENARY CONFERENCE

— Theme: —

GREAT EXPECTATIONS

*The Christian in the
World Today*

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10 am — 4.30 pm**

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Details from: Revd Peter Amies
Tel: 0275 875563 or
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Tel: 0297 442583

THE SUMMER OF THE TEAMS

FORTUNATELY, THEY have not all been here at the same time. The maximum at any given moment was eight, including three children under five.

BMS Team

We had a group of eight young people from the BMS working with us for the month of August. As tangible reminders of them we've got sumptuous banners and arresting posters for outside the church that they made for us. As well as this they carried out a questionnaire complete with clipboards in Versailles. As a result of that we were able to make a mailing list with about 40 names on it. Pretty impressive. I wouldn't even consider giving my address to someone doing a questionnaire!

They were also able to take a small part in the Sunday services in French as well as organising English services. The attendance at these English services was very small but we had a guaranteed congregation of 10 every week! We also had visits from our former pastor from Wales and various other friends from Britain so there was always someone to preach.

One interesting by-product of this English service was our first contact with the local Anglican church here at Versailles. This is quite a large community with, I gather, fairly limited contact with

'We've had 19 people staying in our flat this summer!' report Robert and Catherine Atkins from Versailles in France.



Top: The Action Team

Bottom: The Spurgeon's Team

French society. We discover that there is quite an English sub-culture surrounding us at this very moment complete with mums and toddlers groups, barbecues, etc. We are now



in the early stages of organising a joint social evening with the Anglicans and the Scottish Kirk in Paris.

Spurgeon's Team

As I write, the Spurgeon's College Team has just left and there are plenty of good things to report there. There were about another 40 names and addresses to add to our mailing list. One lady contacted with the questionnaires came to church last Sunday.

Above all, a concert with John Featherstone was a great success. A very clear message in perfect French and with very relevant songs. We didn't know how many people to expect but in the end there were getting on for 100 there – many from other churches but some from our enthusiastic publicity in the town and many more through personal contacts.

We were more than a little disappointed that fewer than 20 of our 50 church members turned up – people often want to know whether something is going to work. The headache now is trying to sort out the letters from the French Performing Rights Society who somehow got wind of what we were up to. All perfectly legal and above-board I assure you.

Once again, there is a good spin-off from these activities. Several of the young people at the church have begun to take excellent initia-

tives without needing to be pushed or persuaded in any way. For instance, Pascal who, this time last year was a silent, unobtrusive attendee at church, came out doing questionnaires with the BMS team and is continuing with them on Saturday afternoons with one or two other members of the youth group.

He also took it upon himself to get an article into the local newspaper about the John Featherstone concert. This has been a big summer for Pascal. It began with his winning a prize as the most promising young artist in quite an important exhibition. Then he went on a Christian summer school. Then came the BMS team. He was one of several young people who had the encouragement of seeing friends and family come to the concert. A couple of these have asked to begin to study the Bible as a result. Someone else has begun to talk about being baptised although this is probably a little premature.

At least one person became a Christian the night of the concert. This was Nathalie, a university student of English. She has been a faithful attendee at church and at our midweek Bible study for several months and is a close friend of Graciète Ferreira who plays the accordion. Now she is excited by the conversion of her friend and is looking very much for the same with another friend, who is at the moment very distant from the church but intrigued by our youth group.

Graciète is also hoping to begin a kind of Bible study group at her secondary school but is having difficulties with the school administration because of the secular nature of education in France. Still, 'Groupes Bibliques Lycéens' do exist and the young people seem to be learning that difficulties can be overcome. ■

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BRON, A MISSION CHURCH

BY JOHN WILSON

Travelling down the 'périphérique' on the east side of Lyon you will come to a junction with signs for Marseille, Grenoble, Geneva and Turin. You might just also notice the smaller sign for Bron. Bron is an ancient village now incorporated into the spreading suburbs of Lyon, the second largest city in France.

In the corner of Bron nearest to this junction of motorways you will find the Bron Baptist Church. We do not in fact own the premises we meet in, but rent the building from the Reformed church. On a Sunday morning we hold the only Protestant French-speaking service. During the week we share the premises with the Cambodians, the Reformed young people and a Protestant Alcoholics Anonymous group called 'La Croix bleue'.

Our church group is a 'mission church' started by the one other Federation Baptist church in Lyon. We have 12 members with about 15 adults at a Sunday service and as many children. At the moment our church group consists of people from the Antilles in the Caribbean. These people have the full rights of French citizens. We also have several students from Africa who are studying in France for limited periods of about three to four years. These students often have to leave their families behind in their home countries in order to come and study in France.

We live in one of the many high rise apartment blocks that encircle Bron. Sue has made good friends among our neighbours, some of whom come along to our special events at church. Many of them are curious to know more about why we are here and what we believe. John has been trying to help the church to be a more welcoming group. Coffee and biscuits before the service breaks the ice for any visitors and tends to cover up the rather late arrival of most of our folk. Special events like an International evening; a barbecue; and a Christmas party have gained new enthusiasm for the church programme. We have tried to encourage people to enjoy bringing people to church rather than just fulfil a duty.

Other activities that we have introduced are: a young people's group of 10-14 year olds. About eight to 12 boys come regularly to play football or table tennis on a Friday night. Their enthusiasm on Sunday mornings does much to enliven the service, especially as they really enjoy singing!

Sue has brought together a group of women once a month. This meeting fulfils a real need for them as they work long hours and find regular attendance at church events difficult. Several women who are not Christians have found this group accessible to them, which has been an obvious source of encouragement to us.

John has been working closely with the other Baptist pastor in Lyon, Marc Deroeux. Their team spirit was solidified in the icy environment of the Bron market during the sub-zero temperatures last December. They now share an office and are encouraging the two churches to help each other. This culminated recently in a successful weekend away, where about 60 people shared the basic but beautiful site which the French Baptists own at Gex, near the Swiss border.

We have been excited to receive a BMS Action Team. These six young people are based at Bron. They are also visiting and working with the other Baptist churches in the Rhone-Alp area. The team will also take part in the outreach that is being organised for the Winter Olympics in Albertville next February. Please pray for us and for them in order that next year we will grasp every opportunity given to us by the Lord.

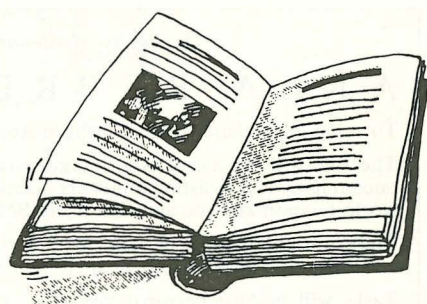
very small, with an average Sunday attendance of between twelve and 15.

Most of the church members are immigrants and it would be good if local French people were attracted to the church as well.

Unfortunately, it is hard to bring this about because many people don't even realise that there is a Protestant church in the area, let alone a Baptist church. There are less than 100 Baptist churches in France.

Much of our work, both at Bron and elsewhere, has been centred on raising the profile of the church and conveying the fact that Baptists are not a sect but one of the mainstream denominations.

At Bron we have been running a market stall selling literature and talking to passers-by. We have also been working with the Baptist Church in Lyon itself, helping out with the Youth Fellowship and doing some church decoration.



The Irrelevant Church

Robin Gamble

Monarch and Church Growth Association
£6.99

ROBIN GAMBLE was born and brought up on a Council estate in Bradford. He is now vicar of an inner city parish and he writes out of this experience. He has a passionate concern for the mission of the church especially in working-class areas, but his book contains much that is relevant to the church in every area.

The book begins with a section looking at the ways in which the church has become irrelevant to the majority of people. There is a sad picture of a church which, despite the heroic efforts of a few heroic individuals and groups, reinforced the class system, and failed to speak for those who struggled for justice.

This contrasts with the concern of the Old Testament for the economic structures within which the covenant people have to live. The author then reminds his readers that there are more references to money than to heaven in the teaching of Jesus. Jesus set out clearly the need to choose between God and money, the links between judgement and riches, the obligation to care for the poor, and the need for generous giving. The early Christian community reflected the revolutionary standards of Jesus in ways that are no longer seen. The church with few wise, influential or noble has been replaced by the church of the respectable affirming the status quo.

The longest section of the book is a very practical presentation of the task facing the church today. It calls for a change from a maintenance centred institution to a mission centred movement. It demands a prophetic church and a church renewed in its attitudes and worship. There is little or nothing new in this book, but it is clearly set out, easily read and avoids extremes. The practical ideas for change in small churches are particularly helpful. It provides a good introduction to the mission of the church in England today.

David Rowland



LE GROUPE 28:19

— Rebecca, Katy, Susan,
Claire, Steve and David

We have spent most of our time, so far, working with John and Sue Wilson and the church at Bron. It is

All the other Baptist churches want us to distribute leaflets or tracts advertising the church.

The weeks leading up to Christmas were very hectic as we tried to organise and advertise the church events at Bron. ■

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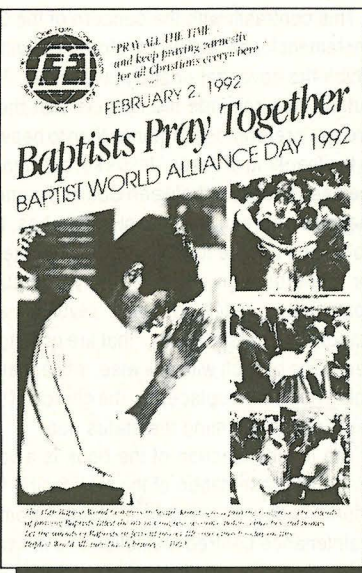
Applicants may apply direct, giving full curricula vitae and details of relevant experience.

Application should be sent by 31 January 1992.

Please write for further information in an envelope marked 'Confidential and Ref. HI' or apply directly to:

Reverend R G S Harvey
General Secretary
Baptist Missionary Society
PO Box 49, Baptist House
129 Broadway, Didcot, Oxon. OX11 8XA

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EQUAL RIGHTS FOR ALL

It was an historic day: 2 December, 1991. The General Secretary of the European Baptist Federation, Karl-Heinz Walter, addressed 180 Roman Catholic bishops in Rome.

It was an invitation he had hesitated to accept; although Baptist observers had attended bishops' conferences in the past, they had never addressed the Synod in the name of World Baptists. Furthermore Baptists in several European countries were encountering difficulties because of the Roman Catholic church. So Rev Walter felt he had to put the decision of whether or not to accept before the EBF Council which met in Varna, Bulgaria in September 1991. This Council gave him unanimous approval to attend.

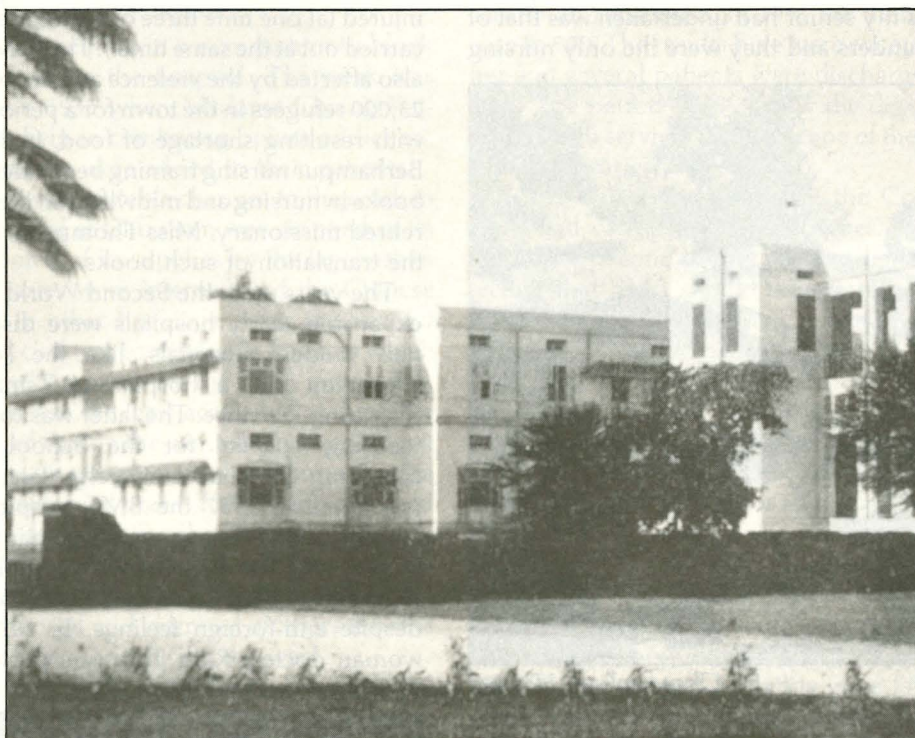
*The title of his address was 'The Role of the Baptist Church in Europe'. Firstly he indicated several matters which World Baptists tended to emphasise. Baptists place strong emphasis, he said, on the Bible, and its distribution. They also emphasise evangelism and mission as well as education and **diakonia**, service related ministry.*

The General Secretary then went on to stress the importance of equal rights for all. He asked the bishops to take care not to use their status to prevent Baptists or other Christians from enjoying equal rights, particularly in countries where Catholics were in the majority. He appealed, too, for their help in strengthening the cause of religious equality. Baptists in Europe, he said, are concerned about the growth of para-church movements.

He then went on to counter a misconception about Baptists in Europe and spoke of the long history which Baptists have had in Europe. 'Baptists are not an American church. We have our own European history and heritage' he explained to the mainly European cardinals and bishops. 'It is an offence when Baptists in eastern or western nations alike are considered less than good citizens of their respective countries simply because they are not part of a majority church.'

TO PREACH AND HEAL

(2) by Jan Kendall



Missionary Medical College, Vellore

The first part of this article (December 1991) had the luxury of just being able to look at the very few people who were involved in medical missionary work with the BMS, but as we move into the 20th century, times have changed. Fortunately personnel levels have increased along with the areas of work. So this article is by necessity something of a whirlwind tour of all the medical work that has taken place in the last 70 years.

After the First World War the main areas of BMS work continued to be: Congo, India/Pakistan, and China. Continual difficulties with finance and shortage of personnel hampered the work and it was not unusual to read reports of hospitals without doctors. The 1928 Annual Report reads thus: 'Barely three of our hospitals can be regarded as in possession of a normal staff. The problem of maintaining a regular team of doctors and nurses in charge of the different Medical Missions has been seen to be extremely difficult. In part this is due to the strain of the Medical work which makes so heavy a demand upon those engaged in it, and leads to breakdown in health, and the exigencies of sick leave. . . . We

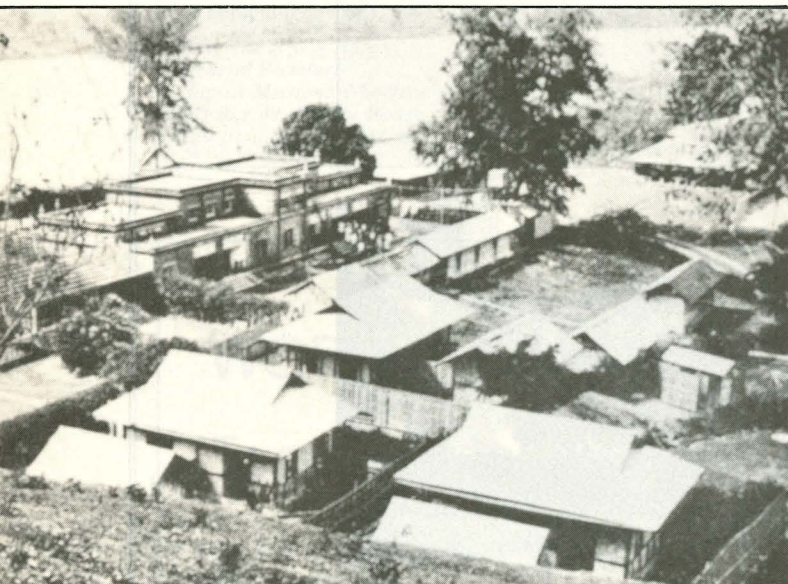
commenced 1927 with 30 doctors and 23 nurses and closed the year with only 21 doctors and 19 nurses.'

In the Congo work continued at the various hospitals and dispensaries. Yakusu got its own hospital in 1926 building on the dispensary work started in 1911. Bolobo was remodelled in 1937, replacing the wood and metal panelled walls with brick; Pimu Hospital was officially opened that same year, and work began amongst leprosy patients.

When personnel permitted programmes were brought into being to help fight the diseases that dominated the lives of these people, namely sleeping sickness, yaws, and leprosy. As much as one-third of the population showed signs of having the disease sleeping sickness — a degenerative disease spread by the tsetse fly which affected the brain and the spinal cord, starting with lethargy and fever, and led to emaciation and death. Dr Clement Chesterman took a census to establish the prevalence of sleeping sickness, and took his findings to the Belgian authorities; they willingly worked with him to help eradicate this disease. By discovery of the drug, tryparsamide, they were able to

reduce the level of infection to just one per cent in three years. The Belgian authorities then urged Chesterman to concentrate his efforts in combating yaws, a disease in which babies particularly were afflicted covering them in 'raspberry-like' sores, 'so close together, that it is often difficult to find clear space enough in which to use the hypodermic needle'.

Meanwhile in Chandraghona (then East Pakistan), Dr Jimmy Bottoms joined Dr Teichmann in 1927. He describes the hospital when he arrived there: 'The hospital was in a state of transition as regards the staff. Up to the time of my first arrival, the nursing had been done by compounders (ie dispensers) in training. Amongst the many other jobs my senior had undertaken was that of training compounders and they were the only nursing



Chandraghona Hospital

staff for a good many years. They were too few in number to provide day and night staff so the night nursing was done by relatives who slept on the floor by the side of the patient's bed, officially, but often enough got into bed with the patient! Going into the ward at night made one obey very literally the injunction of the hymn, *Christian, walk carefully*, as it was only too easy to stumble over somebody lying on the floor.'

To help with the finances a series of 'private wards' were built at Chandraghona Hospital from 1929 on. These were simple buildings with bamboo matting or plastic walls. Each private ward had two rooms, theoretically so that the patient was in the front room, and the relatives stayed in the back room, but it was not uncommon to find a woman patient relegated to a mattress on the floor whilst the husband occupied the bed! Throughout the Second World War Chandraghona Hospital lay in the path of the probable advance of the Japanese, and the district did experience several bombing attacks, as well as receiving medical casualties.

Doctors from Chandraghona made annual visits to the neighbouring Lushai Hill district of India (now Mizoram). Dispensary work began in 1923 and was carried on by nursing staff. In the sub-continent of India itself the hospital at Berhampur was closed for a short

while during the Second World War because of possible Japanese attack from the Bay of Bengal. Further south in Vellore, BMS became actively involved in the work of the United Christian Medical College in 1942, which trained women doctors and nurses and later men students too.

When independence was achieved by India in 1947 the BMS had hospital work at Bhiwani, Palwal, Berhampur and Udayagiri. Bhiwani was especially involved in and affected by the violence that accompanied the Declaration of Independence in 1947 and almost the entire Moslem population was killed: the hospital became overwhelmed dealing with the sick and injured (at one time three operating sessions were being carried out at the same time!). The Palwal Hospitals were also affected by the violence and at one point there were 23,000 refugees in the town for a period of some months with resulting shortage of food, fuel and clothing. At Berhampur nursing training began despite a lack of textbooks in nursing and midwifery in the local language. A retired missionary, Miss Thompson, took upon herself the translation of such books.

The years up to the Second World War in China saw expansion. Early hospitals were dispensed with, and new modern hospitals, like the Foster Hospital at Choursun and a hospital at Tsinan were built in Shantung Province. The latter was to become the basic teaching hospital for the School of Medicine of Shantung Christian University (later Cheeloo). When war came in 1937 the BMS hospitals in Chingcow, Choutsun and Tsinan were operating at full strength.

In Shensi Province the Jenkins-Robertson Memorial Hospital at Sian soon established a good reputation despite anti-foreign feelings. In 1926 the first single woman doctor, Ruth Tait, was posted to Shensi and Dr Chesterman and family





Fletcher Moorshead



Treating a leprosy sufferer

started work in Sian helping in a new maternity block that had been added to the hospital. The work was further added to in 1935 when Madame Chiang Kai-shek appealed for help in combating opium addiction, and 30 women addicts were added to their patients.

The war years saw regrettable changes to the work in China. Foster Hospital at Choutsun was stripped of its equipment and looted of its supplies by the Japanese in 1942; the missionaries were interned and the Chinese staff found work in other hospitals. After the Second World War ended civil war continued in this area which made restoration of the work by the BMS impossible.

Shensi Province was the least accessible of the three where BMS worked during the war, which meant that it was never overrun. As a consequence it became a haven for refugees from occupied areas. This meant increased work and greater demands for the hospital. Air raids became frequent and the hospital suffered serious damage. The work transferred to a nearby school and it was in these improvised and cramped quarters that the hospital continued its work during the war.

It was the outbreak of the Sino-Japanese war in 1937 that brought the greatest tragedy to missionary work in China – in Shansi Province a senior doctor, Dr Wyatt, and a nurse were shot. The situation deteriorated still further in 1939 when it was necessary to evacuate the province in order to minimise reprisals inflicted on Chinese Christians who associated with missionaries. Both Women's and Men's Hospitals had to be abandoned, and suffered at the hands of the Japanese.

When World War Two finished and Japan had been defeated, there were 80 million homeless people in China and four million orphans. There followed a power struggle between the Nationalist Government and the Communists, and in 1949 the People's Republic was set up. This affected the National Church to such an extent that missionaries were evacuated to ease the tension felt by Chinese Christians. By the end of 1952 there were no Baptist missionaries in China.

Work continued elsewhere. Tondo (Congo) Hospital was making progress especially in the maternity department and ante-natal clinics, although venereal disease was increasing. The operating theatre was reconstructed, and there was an increase in the number of leprosy cases. By 1950 a second dispensary had been opened and the Hospital was still responsible to the State for an area containing 11,000 inhabitants who had

been visited regularly. Staffing here was precarious however. In 1951 they had only had a doctor for five months of the year, and when Dr Burton arrived in 1953 the Hospital had been without a doctor for 18 months. Staffing continued to be troubled and 1965 saw the beginning of a 14 year period without a doctor.

Further up river at Yakusu the last case of sleeping sickness in the area was diagnosed in 1947. The problem of leprosy treatment then became acute, and in 1944 there were some 350 patients being treated at the leprosarium at Yalisombo. In 1951 the numbers rose to 500. The results here were encouraging and several patients were discharged as 'symptom free'. The period 1948-51 saw the development of the rural health service, and the scope of the service given in the dispensaries increased.

In the Lower River Area of the Congo dispensary work had carried on for a number of years, but even before the Second World War there had been a general feeling that BMS should undertake a greater work in that area at hospital level. The contract for building to commence at Kimpese was signed in 1950, and it was opened in 1953. After five years the bed capacity had increased from 150 to 209, and more than 2,600 patients had been treated. There had been 2,550 X-rays taken and in the orthopaedic workshop 55 artificial legs, and over 1,000 splints, surgical shoes and calipers had been made. The Leprosy Colony was completed in 1960 with capacity for 144 patients.

Rebellion broke out in March 1961 in Angola after a general strike got out of hand. Who started the killing no one will ever know, but within a few days it was said that 250 Portuguese and Mulattos were killed on isolated plantations and government posts in Northern Angola. In the heavy reprisals 80,000 were killed. By the end of March 1961 it was estimated that 90 per cent of the population in the San Salvador area had fled the country, and there were grim stories of pitiful conditions of the refugees. BMS's Dr Shields was arrested in August 1961 on a technical offence and spent 17 days in a Luandan prison, after which he was expelled from Angola. BMS property at San Salvador was now being used for military purposes – barracks and stores.

The refugees flooded into the Lower River Area of the Congo Republic causing severe shortages of food. Medical work consisted of the regular visiting of 10 dispensaries. Still the refugees came. Drugs were in short supply. And the physical condition of the later refugees was, if anything, worse than the first ones. The dispensary of Kibentele became a small hospital accommodating up to 240 patients. The most severe cases were referred to Kimpese. Yet still more refugees came. 1966 saw 8,861 new arrivals during the year and there were noted increases in tuberculosis, sleeping sickness and leprosy. At Kimpese Hospital 50 per cent of the patients were former Angolan refugees.

It was probably at this time that Kimpese was making its biggest impact on the whole medical work in the



Dr Fletcher Moorshead

Lower Congo.

When the hostilities ceased it was possible to visit Mbanza Kongo, formerly San Salvador, and it was found that the original hospital was being used for a State Nursing School.

In India it was the end of an era when the hospital at Bhiwani which had opened under the leadership of Dr Ellen Farrer closed in 1961 (two years after Dr Farrer died). By way of contrast in Vellore open heart surgery was being carried out — the first place in India to attempt such work. In fact the facilities at Vellore were being constantly extended; for example, a special study of cancer chemotherapy was undertaken and a new department of community health was initiated.

In 1967 Ann Bothamley was appointed to work in the Midwifery Department where she had to deal with a very high percentage of abnormal midwifery cases and of toxæmia in pregnancy. Because Vellore Hospital was seen as a 'centre of excellence' patients travelled from all over South East Asia to have their operations there.

A review of post-war medical work in Bangladesh elected to make Chandraghona a centre for leprosy research and treatment. This work received a government grant, and so was financially better off than the hospital. Dr Alan Taylor and Dr Michael Flowers succeeded Dr Jimmy Bottoms to be joined later by Dr S Choudhury who had specialised in ophthalmology. An agricultural worker trained by David Stockley developed the production of rice for leprosy patients.

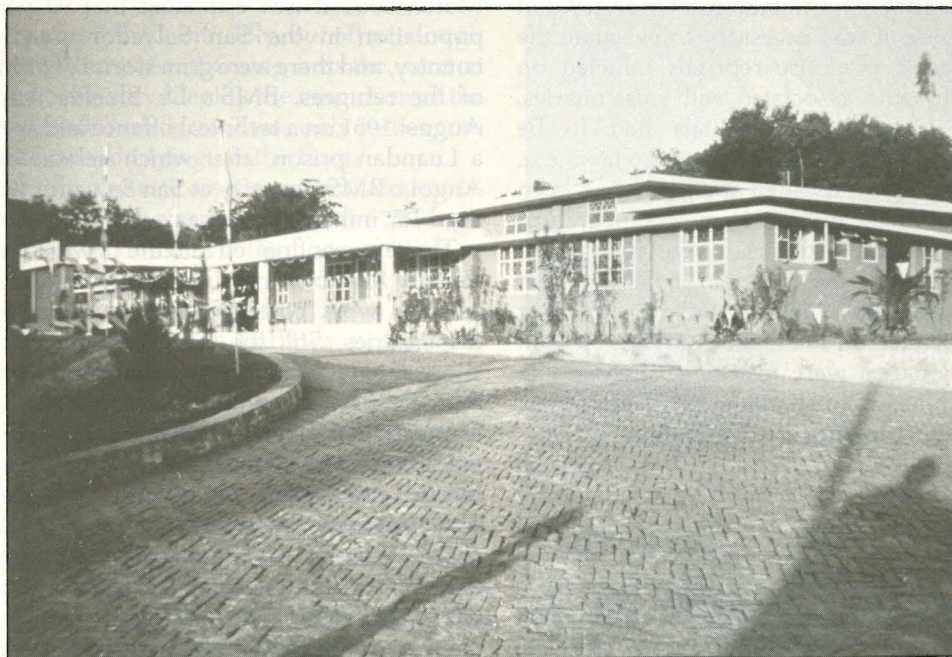
The Indo-Pakistan conflict of 1965 did not affect the work of the hospital, but the cyclones in the area did, causing a great amount of suffering for the people. Later on there were to be significant developments in the realm of community health care, particularly in the work initiated by Sue Headlam in which an under-5s clinic greatly improved children's health. Dr Suzanne Roberts supervised village clinics and made tactful approaches

to traditional village midwives to teach them basic cleanliness and hygiene.

In 1962 a new field opened for medical missionary work: namely that of Nepal. Nursing Sister Margaret Robinson went to Nepal to work with the United Mission to Nepal which at that time was supported by some 20 Mission Boards. Nepal presented challenges in a way that no country had before because the law of that Hindu land prevented the propagation of any religion other than Hinduism. Since then BMS has sent many workers who have worked in community health care (nursing, dentistry, physiotherapy, hygiene) and other related development work concerned with things like water supply, sanitation, and agriculture.

Another area, that of Brazil, opened up when the Society was forced to leave China. Plans for medical work began to take place, and 'the Mobile Dispensary for Brazil' was the Baptist Youth Project resulting in a vehicle being purchased in 1962 — a VW Kombi adapted for the work. However medical work in Brazil has never taken off 'in a big way' with the majority of missionaries there being involved in pastoral work. Other missionaries from China went to Hong Kong with most of the work there centring around the Rennie's Mill Church Clinic — a clinic originally for maternity and child care, but later it took in drug addicts too. When the last nurse Dorothy Smith retired from BMS service 20 years ago, work in Hong Kong ceased.

Inevitably some people have been mentioned by name in this article; others, no less important have not. It was easy to know where to begin — with John Thomas who landed in India with William Carey in 1793 and his few successors. It is not at all easy to conclude, because this important work goes on, both in large ways, such as Dr Stephen Green and his AIDS project in Kimpese, and countless small ways, in which a 'cup of cold water' is brought to a need in the name of Jesus Christ. ■



Leprosy hospital, Chandraghona



Dear WML Organiser,

Help - I've agreed to be the Link-Up group contact person. What have I let myself in for?!

Yours Anxiously,

Mary

Dear Mary,

I'm so glad you've become the Link-Up group contact person. Yes, it is a responsible job but please don't take fright.

You are the person through whom all contact between BMS and the group takes place. Whenever I need to contact your Link-Up group I will contact you and it will be your job to pass on the information to the churches in the group. When your Link-Up missionary sends a Prayer/Newsletter, copies for each church will be sent to you. They will need delivering.

When your Link-Up missionary is due on Home Assignment I will let you know the months they are available. It will be your responsibility to contact the churches and decide when you would

like a visit. Getting a group of churches to agree a date may well be your most difficult job!

Once the date is agreed the visit will need planning. No, you don't have to organise all the things planned but you do need to be in charge of the overall planning - What places is your missionary visiting? What hospitality is being arranged? Are all the churches going to meet their Link-Up missionary in some way? Is the programme planned so that everyday is used but no one day is too heavily booked? Are all the churches together for one meeting? At the end of the Link-Up visit I will ask for your comments as part of our evaluation process.

Link-Up is more than a visit, it is on-going. You need to be aware of what's happening. What are the churches in the group doing - writing letters, having special meetings, doing a children's project, sending their church magazines. . . ?

Finally, if all this sounds rather daunting, remember contact is not all one way. Does your group need information, do you have a query, is there something you need? Contact BMS and ask us, we are here to help you.

Thank you for accepting the task.

Yours,

WML Organiser.



Promises, Promises

How much was the first BMS offering? Not much, by all accounts. The exact total was £13 2s 6d but in fact there was hardly any cash. The offering came mostly in the form of promises.

According to the standards of the day some of the promises were optimistically generous. How could these ordinary ministers afford to pay? John Ryland's wife ran a school in order to supplement his small stipend. Another minister also taught.

Earlier in the year, at the Association assembly in Nottingham, gifts were made to some of the poorer ministers in order to cover the cost of their travel.

The youngest member at Kettering when BMS was founded was a student. His promise was the minimum agreed, ten shillings and sixpence (52.5 pence), but there was no way he could honour his promise without taking out a loan.

But he said once, 'I rejoice over that half-guinea more than over all I have given in my life besides.'

What sacrifice! These men believed in what they were setting out to do. They were at the beginning of something new within Baptist churches. The denomination was beginning to wake up and look outside itself to the wider world. Baptists were catching the missionary vision and this was worth the sacrifice. ■

AT THE START of this Bicentenary year it is worth reminding ourselves that this is not only a time of celebration, it is the beginning of something new.

We are quite deliberately looking forward. The £2 million Fund for the Future is intended to equip us to enter into new areas of mission. Just as Carey and the others opened up a new age of mission so we believe that we are entering into an exciting new century of mission co-operation with Christians around the world.

So over the next few months, we shall examine different aspects of the work to be financed by the Fund for the Future. We hope to convince you that this is something worthy of sacrifice. God has made His promise to us through His Son. Will you now make your promise for His mission of love to the world?



A BUMPY ROAD TO DIRTY FACE

BY TIM CLAY

A group from the Northern Baptist College visited El Salvador this summer. The group included Deborah and Tim Presswood, Caroline and Tim Clay, and Paul Aspden. This article describes one of their experiences.

CARA SUCIA, which translated means dirty face, is a small campesino (peasant) village in the far west of El Salvador, situated close to the Pacific, looking up into the nearby mountains of Guatemala.

Since it is near to the coast it is extremely hot and humid. The village is typical of many rural Salvadoran communities. The housing is mainly constructed of corrugated iron, mud, and wood. There is a limited electricity and water supply, with many people relying on water from wells or the river. There are a few market stalls which sell essentials to those who can afford them.

Life in the village is usually busy, with families going about their daily work. The children play an active part assisting in the collecting of firewood and water for the household cooking and they also work on the land. It is estimated that 25 per cent of children in such

communities show signs of malnutrition, swollen stomachs and blonding hair. They need more protein and vitamins to supplement their diets of mainly maize, beans and rice.

On 31 July 1992 we accompanied Rachel and David Quinney Mee to the village. After a two hour ride from the capital San Salvador, passing through army check points, beautiful countryside and along roads which gradually became more bumpy, potholed and dusty, we arrived at Cara Sucia.

Rachel works for the El Salvadoran Baptist Association in a programme called 'SAN', which in English stands for Health, Literacy and Nutrition. The team from SAN had arranged a meeting with the community. They had been trying to establish a committee which would carry out work in some of the areas where the community was most vulnerable. However this has been difficult because of the long,

'This for the people is what the resurrection is all about – life before death.'

hard and demanding work Campesinos do growing crops, a task made more difficult with all the constraints put on them by the Army and Government!

Most of the land in El Salvador is owned by 14 families, collectively known as the oligarchy. They have the power to raise rent and move campesinos off their land with little or no notice. Agrarian reforms have been attempted during the 1980s, however these have always been scuttled by the land owners and security forces carrying out acts of terrorism against those seen to be implementing them.

Other members of the SAN team that day were Mauricio, who is a doctor, Gloria, a community development worker, and Oscar the driver.

It appeared to us watching Gloria, Rachel, and Mauricio work that day that the main aim of SAN is to empower communities with the resources they need to live their lives with health, dignity and control. These are exactly the things that have been taken away from them by the policies of the Government and Army. Keith Jones outlined these issues in his article in the *BMS Herald* in July 1991.

The meeting was held in the Baptist church, a small building made from mud and corrugated iron. There were approximately equal numbers of women and men attending along with many of the children.

Paul and a Salvadoran, called Rigoberto, informally opened the meeting by playing the guitar together, and although we couldn't speak Spanish very well, clapping and singing to the music made us all feel part of the group.

There were a number of specific items on the agenda. One was the nomination of one or two representatives to attend a five-day resi-

dential workshop organised by SAN. The workshop would give training to the representatives from different communities in the basic principles and skills of health education, enabling them to return home and teach others.

One of the problems SAN encounter in organising a workshop like this is that for people to leave their families for any period of time results in the family becoming deficient in work force, and therefore vulnerable. Every member of the family is essential in the running of the house and fields.

The main item on the agenda was that of the imminent threat of cholera arriving in El Salvador. At the time of the visit cholera had spread from South America and was threatening to enter the country from Guatemala. Since our return to Britain there have been many cases of cholera recorded.

The discussion on cholera started with the team finding out what the community already knew about the illness. This discussion lasted for several minutes as the community relayed their information.

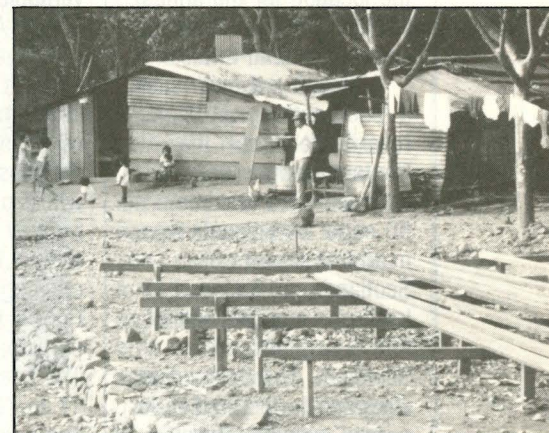
Once the community had said what they knew about cholera Mauricio reinforced the essential points they needed to know about prevention, diagnosis and cure. He did this using material that SAN have produced for communities where literacy levels are low. The material is mainly in the form of cartoons and simple sentences.

Included in the meeting was a Bible reflection about how Jesus came to give life and cure the sick, and that by the community participating in this health programme they were actively engaged in the same kind of community living that God showed in the life of Jesus.

Communities such as Cara Sucia

have suffered greatly over the last 12 years. We visited another village where the community was in the process of repopulation, after having fled from it in the early 1980s. There were the remains of a church building which had been bombed and left with gaping holes in its walls. The roof had been destroyed, but the community, since returning, had replaced it with a corrugated iron one. It was in this building that the neighbouring community gathered with them for meetings relating to all areas of life: health, pastoral matters, farming, education, and housing.

On Sundays, mass was said there. In a broken church, amongst



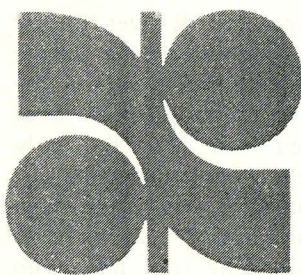
Settlement for returned refugees to El Salvador

a people whose bodies had been broken and their blood poured out, God was celebrated in the eucharist symbols of bread and wine; God who in the story of Jesus had so much in common with this community, whose own life and discipleship had led to the cross and crucifixion.

Yet in all that history of the people's pain and crucifixion we experienced an immense sense of hope. People were determined that their community would work, would have decent housing, good health, education, and peace; that fear, disease, and violence would be banished forever. This for the people is what the resurrection is all about – life before death.

As a group we returned to Britain deeply moved and inspired by the people of El Salvador, determined to search for and discover the same kind of God in our own context. ■

'Yet in all that history of the people's pain and crucifixion we experienced an immense sense of hope.'



Scottish BMS Conference

Atholl Centre, Pitlochry, gateway to the lovely Highlands of Scotland, was the location for the annual Scottish BMS Conference, November 22nd-24th.

Although not quite such a 'pack-out' as last year's record attendance, the Conference was well attended by a maximum of 50 eager participants from nearly all corners of Scotland, and included at least one member of the Kirk (i.e. Church of Scotland). The Centre was stretched to the limit of its normal accommodation.

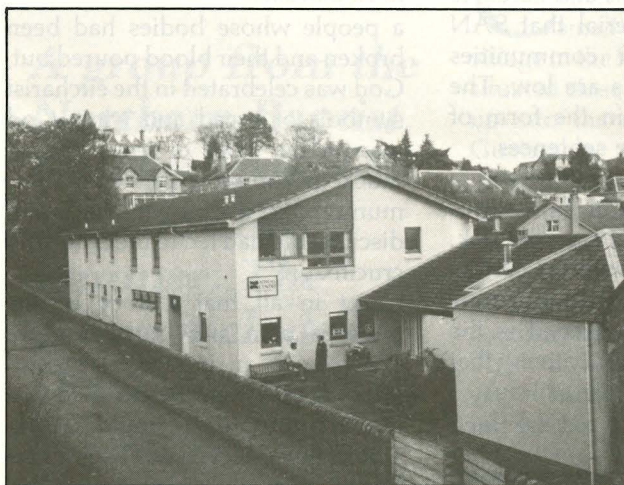
The varied programme

(BMS Brazil), live in Pitlochry, they gladly accepted an invitation to share in the Conference also.

One lively session was led by a visiting team from Central Church, Dundee who helped us focus on the Caribbean Churches. This group included two members of the 'Jamaica Six' Action Team, Gavin Johnstone and Clare Hutt, who are currently students at Aberdeen University.

Thus the Conference featured the three BMS-related areas of Brazil, the Caribbean and Nepal – a veritable feast indeed.

Ron Armstrong led an intensive session on 'Liven up Your Church Missionary Programme'. Small Group work and group prayer sessions completed the whole programme. On Sunday morning we trebled the normal congregation at Pitlochry Baptist Church, and participated in the service. The age range varied from 17 to 70, and all who came voted it one of the best Conferences ever.



Atholl Centre

featured Joy Ransom, who introduced us, with visual aids and simulation activities, to the people of Nepal, to UMN, and to the work of the Christian Churches in that land.

We also had a bonus. As Iain and Anne Walker

Letters of appreciation and thanks have been received since the weekend.

A number of churches sponsored members, especially younger folk, to the Conference. These

churches can look forward to some lively input as their missionary enthusiasts share what they gained at Pitlochry.



New Openings

Ed Metzler, Director of the United Mission to Nepal, at a meeting with the Nepali Prime Minister, was told of the government's appreciation of UMN work.

'There are many new openings for us,' said Ed Metzler.

'Over the last few weeks, six different members of Nepal's parliament have contacted us with requests for help in their home area.'

Evangelicals in Politics

At a meeting on the role of evangelicals in politics, more than 60 evangelical politicians from 16 Latin American countries approved an outline for a 'theology of power'.

Orlando Zarco of Bolivia said that Protestant churches have decided to participate actively in the political life in each of the region's countries.

Zarco said Protestant churches will use the Latin American Union of

Evangelicals in Politics as a base for establishing information networks and other resources.

The outcome of the meeting marked a noticeable change in many Protestant churches, which traditionally stayed out of political life considering it worldly and not belonging to the reign of God.

Jamaica Churches Oppose Lottery

The Jamaican Council of Churches has withdrawn its accounts from the second largest bank in the capital, Kingston. This was part of a church campaign against a recently-introduced lottery game.

The JCC has vowed to remove all its accounts from the Bank of Nova Scotia, which distributes the lottery tickets and is encouraging 'all other Christian organisations, institutions and individuals to do likewise.'

The Jamaica Baptist Union cancelled all its accounts with the same bank in August and called on all Baptists to do the same.

Church leaders oppose the lottery which was started in August because they believe gambling is immoral and encourages the poor to divert scarce resources from the family.

The organiser of the game has been suspended from his church.

Christian employees of the bank have been refusing to sell lottery tickets saying that it conflicts with their religious beliefs and is not part of their job description.

Renounce Selfish Interest

The Church of Christ in Zaire (ECZ) has called upon political leaders to 'renounce the pursuit of selfish interests and submit to the will of the people.'

The ECZ, which groups together all the Protestant communities in Zaire, condemned the rioting and violence which had erupted in the country but expressed sympathy with popular sectors 'in their search for peaceful democratic solutions to the political and socio-economic decomposition of our country.'

Role of Baptists in Europe

The European Baptist Federation is holding, this month, the first consultation on the role of Baptist Churches in Europe. It will take place in Dorfweil, Germany.

BWA Support

A letter of support to the five Zairian member bodies of the BWA has been sent from the BWA which assures them of the support and prayers of the Baptist community around the world of which they are a part.

'Our hearts are burdened by unrest in your country, and especially because it is caused by poverty,' wrote Denton Lotz.

'We pray for peace and for your new government

as it faces the tremendous task of economic reform.'

Lotz also expressed concern for the safety and well being of Zairian Baptists. Most of the Baptist missionaries who serve in Zaire have been evacuated.

Carey Mural

A mural depicting the life of William Carey has been unveiled at Carey Baptist

Church, Moulton. traces his work as translator, evangelist, printer and social reformer and then in the final panel sums up his achievements.

The mural at Moulton Baptist Church depicting the life of William Carey.

Left: Stella King, who painted the portrait of William Carey. Right: June Walden, chair of BMS200 committee at Carey Baptist Church, Moulton
Photograph by courtesy of the 'Chronicle and Echo', Northampton ▼



Church, Moulton.

About 100 people were present on 29 October, 1991, when the Rev Vivian Lewis unveiled the mural. He spoke of its uniqueness and how it would be seen by many people, especially in the BiCentenary year of the BMS.

Later he presented Stella Kettle, who painted the portrait of Carey, and Gordon Meeton, tutor of Moulton Art Group who had worked on the mural, with BiCentenary pens.

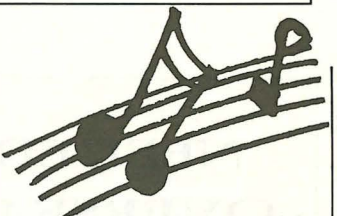
The church has prepared a leaflet telling the story of the mural which starts with Carey's early life, goes on to his time as cobbler and teacher, then to his baptism, ordination and his years as preacher at Moulton and through to the beginnings of the BMS. Moving to India, via his sea voyage, the mural

Baptist Hymnbooks

Rural Jamaicans are finding it increasingly difficult to provide everyday items for their families because of the severe and prolonged devaluation of the currency. Few Baptists are able to afford a hymnbook which may cost more than a week's wage.

The BMS 28:19 Action team which visited Jamaica last year was saddened to find that few rural churches had enough hymnbooks to go round. Traditional hymns play a significant part in Jamaican worship, which is renowned for its enthusiasm and vibrance.

Jamaican Baptist minister, Donald Lawrence, spoke for many when he



said, 'We would be grateful for any Baptist Hymnbooks that you can send.'

As many churches in Britain switch over to 'Baptist Praise and Worship' we have the opportunity to support our fellow Baptists in Jamaica by donating any surplus, but good quality, Baptist Hymnbooks.

A large scale collection is now underway at Abingdon Baptist Church in Oxfordshire where the minister, Michael Hambleton (16 Thesiger Road, Abingdon, Oxon. OX14 2DY), welcomes deliveries most mornings.

Please encourage your church to put their old Baptist Hymnbooks to good use. If you are able to help by setting up a regional collection in your area or by making a donation to cover transportation please write to me, Keith Holmes, at Regent's Park College, Pusey Street, Oxford OX1 2LB.

Thankyou

Sue Headlam, of Chandraghona, Bangladesh, has been sent a package of cards and notes from people at 'North Heath Baptist Church'. Sue wants to say 'thank you' but, unfortunately, we don't know where North Heath Baptist Church is. We have searched both in the BMS and the BU records.

If Norah Evans, or anyone else from 'North Heath Baptist' would write to us with the correct address we will forward Sue's letter of thanks.

NEEDED OVERSEAS

BRAZIL

★
Three people for pastoral,
church planting and association
work

★
Two social workers for church
related community work

★
One health educator for church
related programmes

ITALY

★
Three pastors

NICARAGUA

★
Co-ordinator for theological
training by extension

★
Doctor with speciality in
anaesthetics, neurology or
ophthalmology

CHINA

★
Two TEFL teachers for work
with the Amity Foundation

NEPAL

★
One nurse educator

★
One dentist

★
One forester

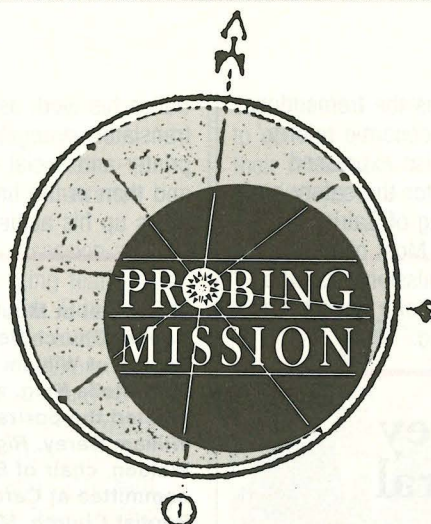
★
One mechanical engineer

SRI LANKA

★
Ministerial couple for district
work

ISRAEL

★
Qualified Anaesthetist for the
Christian Hospital in Nazareth



'Whatever Happened to the Missionary Sermon?'

asks Fred Stainthorpe

I RECENTLY CAME across a book of missionary sermons in a secondhand bookshop. It was rather expensive so I did not buy it but afterwards I wondered, 'Whatever happened to the missionary sermon?'

It is almost as rare in church life as it is in secondhand bookshops. True, at the Baptist Assembly each year there is always someone to lead a missionary service but do those present often hear such a theme?

Sometimes I have asked congregations in a semi-rhetorical way, 'When did you last hear a sermon on world mission?'

'It was a long time ago, if ever,' they occasionally answer.

I suspect this holds good for many other congregations. The missionary sermon no longer forms part of our spiritual diet.

Were things different in the past?

Robert Morrison of China once said, 'I am astonished to find Christians so often referring their missionary efforts to charity. A missionary sermon is a charity sermon. Charity indeed! Here is a world of guilty rebels and the word God has put into the hands of men, pardoned and saved by mercy, a proclamation of mercy and pardon to all who will accept of it; and has given a solemn injunction to go and proclaim it to the ends of the earth - to every creature - to every rebel - and these rebels think it, in themselves, a charity to do so.'

These words still impress me. Our Lord's last words to His church were the mandate to preach the Gospel everywhere. He has never withdrawn or diminished His command. Yet, to quote Morrison again, 'This proclamation has been in their possession 1850 years and yet one-half of mankind has even now scarcely heard of it, so indolently and carelessly have succeeding generations done their duty.'

One hundred and fifty years later Dr David Barrett, the Christian researcher, has estimated that approximately one quarter of the world's population is still unevangelised. The Christian world spends only 0.01 per cent of its resources on these people. At the same time the number of British missionaries has fallen by 1,600 in the past 16 years. Why this decline in missionary zeal? It is due in part to the demise of the missionary sermon.

I do not mean the occasional message. This has its place. We need more however. The Church needs to receive continual preaching and teaching about world mission. This will only spring from missionary enthusiasm. In its turn this depends on missionary conviction and theology. The people best qualified to do this are local ministers and preachers. They hold the key to world evangelisation in their sermons.

Scripture both entitles and obliges them to do this. The pastors and teachers of Ephesians 4, though they must work in local situations, are appointed to equip all of God's people for the work of ministry.

The visiting missionary may describe his work overseas but when he is away the local minister must supply its rationale. The missionary can tell 'how' but the pastor must say 'why'. He may have missionary councils and secretaries to help but he must strike the key-note. If the man who plays the bugle does not sound a clear note who will prepare for battle?

The late Oswald Smith of Toronto exemplified the role of the local minister as missionary leader. He travelled widely as an evangelist and always ended his

campaigns by calling the local Christians to commit themselves to the task of world mission.

'The Church's ministry is missions,' he used to say, 'Her supreme task is to obey the simple command of our Lord and "Go, tell all people" if you cannot go you must send a substitute.'

His own church responded to this teaching. It sent out hundreds of missionaries to other lands, it regularly raised more money for overseas causes than it did for its own work and it grew as he promised it would.

'The church which puts missions first will always prosper.'

His teaching about missions was simple but profound.

'Why should anyone hear the Gospel twice before everyone has heard it once?' he used to ask.

world should hear. Preachers are not called to teach God as the means to a better life but the End to Whom we are all responsible.

So our preaching must be missionary preaching. This will always be implicit and often explicit. Scripture provides us with much material. The Lord calls Abram out of Ur and promises to bless all nations through him. Israel is to be a sign to which all nations shall come. The Servant of the Lord in Isaiah 49 is told that he will become a light to the nations and when Saul and Barnabas were opposed at Antioch they saw this as a fulfilment of the prophecy. Our Lord had other sheep which were not of the Jewish fold and Paul was a debtor to all peoples.

Church history gives us a second arrow to our bow. British

our eyes and look on the fields.

The Church's year is also our ally. Christmas shows us the pagan astrologers coming to worship the infant Jesus. The Crucifixion story contains a Roman soldier who confesses that Jesus was truly the Son of God. Peter's sermon at Pentecost includes a promise to all who are afar off and it is not difficult to relate Harvest to mission.

This is to be the pattern of our ministry. Pastors are meant to be leaders in world mission not merely custodians of a Christian sub-culture. We are no longer out to get all we can from God. We are His missionary people saved to spread His Gospel throughout the world. The blessing will come while we are about His business (Matt 6:33).

'Mission is too important to be left to one department of the Church,' said Oswald Smith, 'it is the chief work of the whole church.' Local ministers are the ones who should get the church moving. The missionary sermon must be moved from the special occasion and returned to the regular diet of the church's life. It should be taken from the secondhand bookshop and restored to the pulpit where it belongs.



Burchell Taylor, from Jamaica, led the Missionary Service at the Leicester Assembly

It is our selfishness and misunderstanding of the Gospel which has resulted in this situation. In many people's eyes God exists mainly to help us through our difficulties, forgive our sins (c'est son métier!) and comfort us in sorrow.

Scripture, on the other hand, points us to the God who is high over all, supremely to be worshipped and served. He has given His Son for the salvation of mankind. The Church's role is not only to demonstrate His life but to be the means by which all the

churches exist only because long ago people obeyed missionary teaching and brought the Gospel here. So those who profess no interest in world mission are busy sawing off the branch on which they sit.

In her best hours the Church has been concerned to take the Gospel to other lands even though at first pioneers such as Carey and others were misunderstood and opposed. Missionary biography gives us an inexhaustible supply of illustration and inspiration. The current world situation will always bid us lift up

MISSIONARY MOVEMENTS

DEPARTURES

Rev Neil and Mrs Ruth Abbott
on 5 November to Clermont Ferrand, France

BIRTHS

Congratulations to Sue and Richard Hoskins on the birth of a daughter, Elspeth Ann on 23 November 1991.
Elspeth weighed in at 7lbs 7ozs

ACKNOWLEDGEMENTS

LEGACIES

| | |
|-------------------------------|-----------|
| Mrs R Smith | 100.00 |
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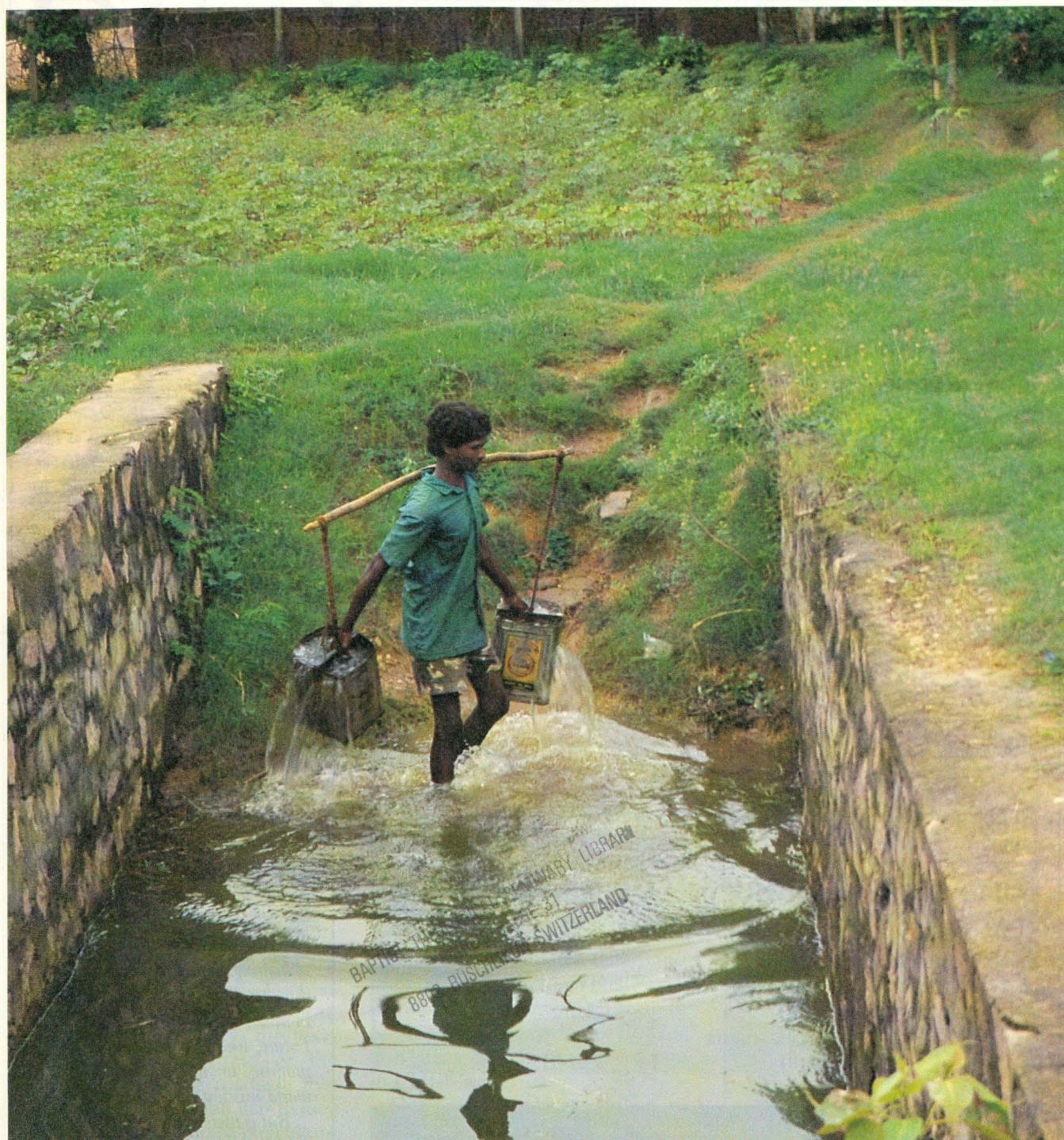
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H

M I S S I O N A R Y

HERALD



INDIA – SERAMPORE – DELHI · THAILAND · BICENTENARY
PROBING MISSION · ‘TENT-MAKING’ MISSION · CALL TO PRAYER

FEBRUARY 1992

PRICE 25p

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HERALD EDITORIAL COMMENT

Asia and particularly India will always have a special place in the BMS heart. Our links with India go back to 1793, to the days of Carey and Thomas. At one time we had more than 200 missionaries in what is now India and Bangladesh. Today that number has been reduced to four in India and four in Bangladesh.

Yet mission concern for any place does not and ought not to depend on the number of BMS workers situated there. The Church is a worldwide body and in most places the majority of the work, once established, is best done by local Christians. However, that does not mean acting in isolation. In today's world of movement and modern communications we need each other more than ever. The sharing of resources, ideas and even people are vital to the life of the Church.

We have already moved a long way in this direction. The BMS is helping the Church in places like India by offering scholarships to train leaders, grants to facilitate the work of institutions and personnel to complement the work of national Christians. The 28:19 Youth Action Teams are giving British young people an opportunity to savour something of Christian work overseas. Already this is feeding something fresh into the life of our churches. Some of the new initiatives in mission linked to the Fund for the Future, like 'tent making' ministry, promise to make partnership in world mission more of a reality.

But is there still too much of 'us to them' and very little of 'them to us'? How many of our churches, for instance, would find a pastor from Zaire or Bangladesh acceptable to minister to their congregations? After 200 years of mission, why are we still so paternalistic?

FAMILIAR BUT DIFFERENT



***Sue Evans
compares what
she saw in Asia
with her
experience of
Zaire.***

WAS IT THE intense heat, the humidity, the waving palm trees or the small stores on the roadside that made India seem so familiar to me? I don't know. Certainly the culture was very different from what I had known in Zaire.

Arriving at Delhi airport at midnight was an amazingly easy experience. Passing through immigration, customs and then on to the rows of pre-paid taxis that awaited tourists arriving off the inter-

national flight seemed so well organised compared to what I had known in Kinshasa.

I was embarking on a five week awareness visit which took me from Delhi to Calcutta, Serampore, Orissa and on to Bangkok, Mae Sariang, Chiang Mai, Chiang Rhai and Hua Hin.

Now, some months later and thinking back on those I met, Paul's words in 1 Corinthians 1:4 seem to be very apt. 'I always thank God for you because of His grace given you in Christ Jesus.'

Delhi proved to be a useful orientation, riding in auto-rickshaws, visiting some of the fine old buildings, including the magnificent Taj Mahal as well as seeing some Baptist work.

It was good to meet up with Sheila Samuels, our missionary, and her family. She is chaplain to St Stephen's hospital which has 450

beds, 200 nurses and about 100 doctors.

It was started as a small Mission hospital but has developed into a modern General hospital; 20 per cent of private patients bring in 80 per cent of the income. This income allows not only the poor to be helped in hospital, but also a public health project of vaccination and Maternal and Child Health to be



Sue Evans, who formerly served in Zaire, is now one of the two BMS Representatives in Wales

carried out in the slums of Delhi.

Diptipur hospital in Orissa, was very different. However in both these hospitals we saw the same quality of Christian leadership. Both medical directors talked of a calling to serve God through their medicine.

I could identify so well with Dr

'I was amazed to see these young people washing soiled blankets and sheets when probably most of them had never washed their own clothes at home! What peace and love radiated from that place.'

Suna and Dr Umesh in Diptipur. They worked in a crowded 100 bedded hospital where facilities were poor and electricity was provided by a small generator. Water was pumped from a well in the hospital grounds. In this rural community private patients are few so finance is short and medicines and fuel more difficult to obtain.

Yet in the urban or rural situation it was good to see the staff reaching out in the name of Christ to the community around them.

How challenged I was to see that love in action again in Calcutta. It was a moving experience to walk down a hall where 100 men and women were lying on mats and mattresses on the floor. Mother Theresa's home for the dying provided a haven for poor, wretched people carried off the streets to die in relative comfort. Food and medicine were ministered by the Sisters of Charity helped by young volunteers from all over the world.

I was amazed to see these young people washing soiled blankets and sheets when probably most of them had never washed their own clothes at home! What peace and love

radiated from that place.

A very short distance from Mother Theresa's home but still in the market place is the Kali Temple. Here Kali, the Hindu goddess of destruction, is worshipped by the sacrificing of animals. There was an evil atmosphere all around this temple. What a contrast these two buildings were — one signified faith, hope and love midst death, while the other only death and destruction.

The story of Jesus meeting the woman at the well came into my mind. I reflected on Jesus grasping every opportunity to witness about His father to people who would not be found attending the temple. What a lesson too for us in Britain where we often confine our Christianity to a church building.

It was not, however, just medical work that portrayed that mission of love. The visit to Serampore was, for me, a momentous time. The memory and achievements of Carey, Marshman and Ward still remain. What dedication and determination those early missionaries had.

It was a pleasure to be shown around the college by the principal and then the town by a small group of students. One of these young men had been converted from Hinduism and was now studying Theology. I asked him what he felt he had to offer to his fellow Indians now he was a Christian that he didn't live as an Hindu.

'One God and a living relationship with that one God,' was his reply. He explained how Hinduism has many gods but how he had entered into a relationship with The God.

That living relationship was evident in the life of a dear old Karen woman from Burma who we met in Mae Sariang when visiting Jacqui Wells. A Buddhist by birth but converted to Christianity, Phi Ler Say shared with us her life-long desire to see people's lives change because they are Christian.

'That is my mission, my aim,' she said.

At 81 years of age she is still actively engaged in God's work. We visited her simple home where she talked about tithing to God's work regularly each month.

To see lives change was the aim too of the New Life Centre in Chiang Mai where the church runs a home for 65 hill tribe girls so that they can be trained and educated and so not be sold into child prostitution.

The whole visit to India and Thailand was summed up for me when visiting a lonely island which had some magnificent caves. The roof had partly fallen in so allowing a channel of light to fall into the darkness of the caves. This channel of light permitted different kinds of trees to grow up towards the sky, the effect was spectacular. As we gazed at the beauty someone exclaimed that we should sing and so we did. 'Majesty worship His Majesty' was the chorus that we sung. Our guide, a Thai, asked why we were singing, and Jacqui explained to us that this was a concept Buddhists would find difficult to understand.

The Creator God, who stooped to earth to redeem us and make us His children, is the mission of love that we seek to proclaim and show to the whole world. ■



Phi Ler Say wants to see lives changed by Christ

NEW LIFE AND NEW BUILDINGS

'Christmas 1991 was a time of very special celebration for two Bangladesh congregations,' writes Christine Preston. 'They were celebrating in their newly dedicated church buildings.'

Mirpur Baptist Church, Dhaka

ON SUNDAY 12 October 1980 five families met for the first time as a congregation of Baptists in the new Dhaka suburb of Mirpur. Their work had taken all of them out to this rapidly growing area. Despite the lack of roads and facilities it was obvious that in time the area would be an integral part of the bustling metropolis.

By January 1981 the congregation had outgrown the Sammadar family's home and for the next six months met in a classroom of the BBS School for Blind Girls, then back to a second home until a suitable house for rent was found in January 1982.

During this time the congregation had grown steadily. In 1982 the first baptismal service was held and the following year the first wedding. In October 1982 the congregation was recognised as a church and accepted into the Union.



The rapidly growing new suburb of Mirpur in Dhaka

A vicious attack in their building in April 1990 persuaded the congregation to move for worship to the nearby Bangladesh Baptist Sangha Headquarters. At that point the congregation decided it was time to 'rise up and build'.

Land was bought with the help of a BMS grant and the work started. Many local and international groups have assisted so that on Friday 20 December 1991 at 3.30 pm the new single storey building was dedicated with a mixture of solemnity and rejoicing.

The congregation hopes even-

tually to worship on the second floor, leaving the ground floor as a community centre for the use of local Christian groups. But that is all in the future.

Because of the unseasonal heavy rain and bitter winds on Christmas Day the worship service was followed by a fellowship meal for 250 in church rather than in the garden! It was an appropriate way for the building to begin its life.

The 180 members are pastored by the Revd R N Baroi. He is assisted by a 17 strong diaconate and the Revd Nathanael Das as an

World MISSION Link

When is advanced planning a disadvantage?

When it means a church is unable to arrange a meeting while their Link-Up missionary is in the UK.

Yes — we know advance planning is important.

Yes — we know speakers have to be booked well in advance (especially in BiCentenary Year).

Yes — we know it would be wonderful if we could book the missionary Link-Up visits a year ahead.

Yes — a year before we do know roughly when a missionary is due on Home Assignment.

But 'roughly' means what it says. The work being done, government regulations, fitting in with other colleagues, not to mention political change, all mean that provisional dates get changed, often by months.

This does not mean that no notice of a missionary's availability is possible, only that a year's notice is not possible. Missionaries are able to give six months' notice of their Home Assignment dates. Once the dates are finalised. Link-Up groups are contacted and asked to work out acceptable dates for a visit. This means that Link-Up groups get five to six months' notice.

Change and adaptation might be needed. You're in the middle of a series — your missionary could add another dimension; you have a Lay Preacher booked — would they really mind standing down for one service; it's Lent or Advent or Harvest — what better time for someone with experience of other parts of the world to share with you; you follow a set course — your Link-Up missionary could see the same material. ■

evangelist.

The special challenges of urban ministry, isolation of young people and concerns for Christian education amongst children all contribute to the excitement felt by the congregation as it moves into a new calendar year and new chapter of its history.

Barisal Baptist Church

Monday 23 December was the day chosen for the dedication of the Barisal Baptist Church. This ceremony was the beginning of 10 days of celebration including dramas, slide shows, carol singing and the more traditional worship services and fellowship meals.

The first church was built and dedicated in 1905 just 76 years after the first missionary Mr Garret entered the district and began preaching. In December 1826 John Smith brought many Christian books from Calcutta and they were well received but it was 1832 before the first baptisms took place. There was persecution of believers but slowly others came to faith and by 1888 William Carey's grandson wrote to BMS in UK describing the encouraging response to the gospel.

The district town of Barisal was a natural centre for education as well as church work so in 1894 and 1914 two schools each with a hostel were built to enable village boys and girls to study and reach secondary education level.

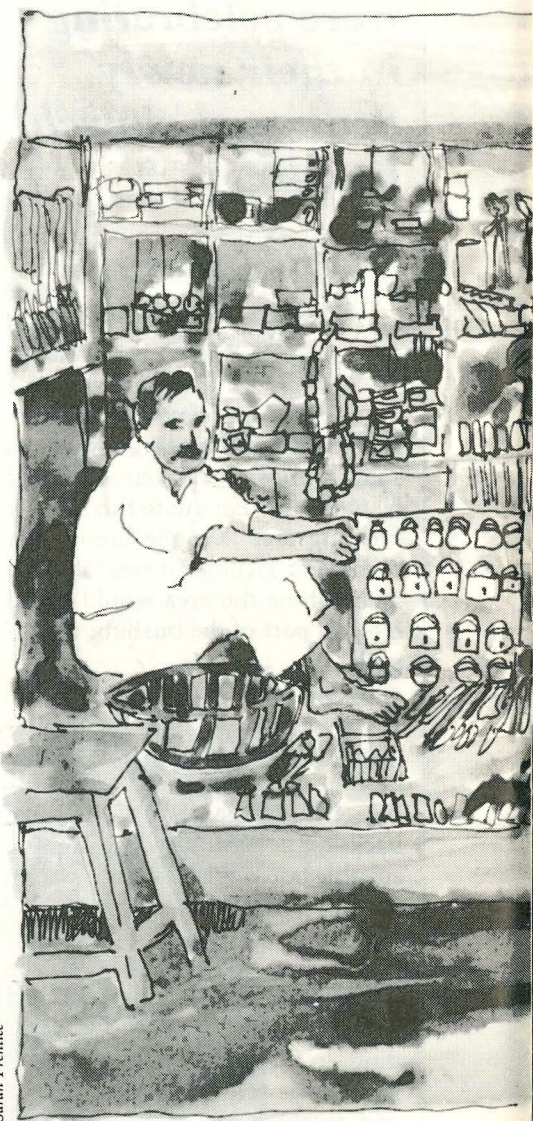
Since 1905 the distinctive red brick church building on the bank of the river at 'Chandmari' had been a feature of Barisal town until it was finally declared unsafe in 1988. During the BBS Triennial Assembly in 1988 the ground was cut and foundations for a new church were laid but, as always, there was great concern about finances. Through the generosity of many here and abroad the church has been completed. Most of the windows are minus shutters and glass but it is hoped this will be completed by the monsoon.

The presence of the District Commissioner, Mr N A Khan, at the dedication, is an indication of

the acceptance the Christians now have in the town. The ribbon was cut jointly by the BBS President, Mr M S Adhikari and Mr Khan amidst great rejoicing, singing and letting off of balloons.

The service inside the church included messages of greeting from the Anglican and Catholic congregations in the town, as well as the wider mission family, in all 16 messages were brought.

The young people's choir led the singing as well as contributing separate items. The morning's programme ended with a shared meal at which approximately 700 sat down. It is the hope and prayer of the congregation that neighbours who come along to the special events will be drawn to find out more about the Lord Jesus Christ. ■



Sarah Prentice

Desmond
and
Sheila
Samuels



Desmond Samuels has been Presbyter in Charge of St James' Church in Delhi for the last three years. He explains what that role involves.

DELHI



I AM IN CHARGE of all the worship and a pastoral committee helps me with the administration. There is an Associate Presbyter who has also been our organist for over 45 years.

Our services, both morning and evening, are in English. The congregation of between 250 to 300 is mainly Indian although we do have some from the British High Commission and the American Embassy. We have a lot of visitors as well.

It is a church with a lot of history so when tourists come to Delhi they come to St James' and worship with us.

The main aim of our work, in a very strong Muslim area, is to do some kind of social work, to serve the people and to show the unity that Christians have.

Some of our members invite the Muslims to their homes for fellowship. Sometimes they come to me as pastor of the church. In fact we have both Muslims and Hindus coming to us and asking for instruction in the Christian faith with the aim, eventually, of converting to Christianity.

We know a little of their religion. A knowledge of the Koran is important, because then we can explain our faith to them. When we talk to Muslims we find that we have a lot

in common. The most basic is Christ. Although they don't accept that Jesus is the Son of God, they believe He is a prophet and that He is going to come again as judge. So we start with what is familiar and go on to the things that are different.

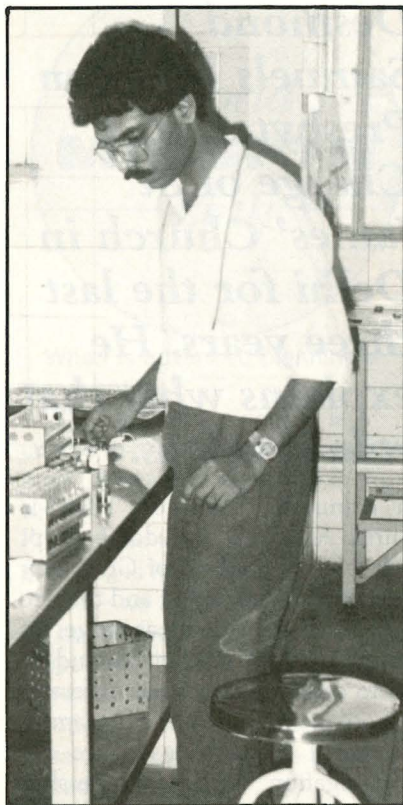
Looking to the future of St James' Church I would like to see the congregation and membership growing in numbers, but not just that. I would like to see it grow in service to others so that this church, the oldest church in Delhi, could go on being a witness to the people who live round here that they may see this as a church where Christ is seen and manifested.



Rickshaws in Delhi

I am a presbyter within the Church of North India which is made up of six different denominations. There is a lot of support and co-operation within the CNI but we do have some doctrinal problems. Take the question of baptism, the Presbyter has to do what the parent of a child wants — dedication, blessing, baptism.

We have orders of service for baptism of children and for believer's baptism. There are churches



Sheila Samuels went as a Baptist missionary to Delhi in 1962. She married Desmond in 1979 and now works as a chaplain at St Stephen's Hospital.



which were made up of members from Baptist or Methodist backgrounds and they continue to follow their traditions.

The CNI is growing. There are, of course, splits in some areas, but most of our bishops are young men full of ideas. It is very encouraging.

Mission is important. From the northern area there are 18-20 people who are working overseas. The partnership between Indian and British Christians is important mainly through sharing, not of material goods, but of ideas.

I believe that there could be an exchange where young people from Britain could come over here and spend time in homes where there are young people and our young people could go to Britain.

I would like to give thanks for the 200th anniversary of William Carey. British Baptists in particular have been a great help in missionary work here in India. If it had not been for Carey and many other missionaries who came and gave their lives in our land perhaps India would never have come to know about Christianity. So the Church here is grateful to all missionaries and particularly to William Carey and the Baptist churches.

I AM INVOLVED mainly in pastoral work with patients, but when the students come I shall be taking English and Bible study classes with them.

We get a lot of Muslim patients because of St Stephen's borders on the old city and on the business area, where the wholesale market is. In terms of chaplaincy work it is a matter of talking to people, being there, encouraging them and praying for them, whatever religion, whether Muslim, Hindu, Sikh. When they pray they ask me to pray with them.

SOUTH WEST AREA B I - C E N T E N A R Y C O N F E R E N C E

— Theme: —

GREAT EXPECTATIONS

*The Christian in the
World Today*

**SATURDAY
4 APRIL 1992
10 am – 4.30 pm**

WESTBURY-ON-TRYM
BAPTIST CHURCH, BRISTOL

*Details from: Revd Peter Amies
Tel: 0275 875563 or
Miss Pauline Trounson
Tel: 0297 442583*

There is no feeling of hostility because I am a Christian. It is very fulfilling to see people who have been very ill and dejected realising they are getting better and saying, 'Your prayers have helped us.'

What special ministry does the Church have within India? If Christians are truly Christian they are being the salt of the earth or a light in dark places.

A number of our Christians are in high places, those who are really educated and have worked their way up. When we were at the Cathedral one of the members headed up the security for the Prime Minister. She had, apparently, asked for him. I always think of when Paul said, 'There are saints in Caesar's household.' Christians are trusted by others.

I think the main frustration of my work is that I am trying to do two or three jobs at once. I am trying to run a home and family and do a job of work at the same time.

The church tends to be inward looking. Outreach, if there is any, is being done by the people who live in the 'colonies' around the city. Before, lots of them lived in the mission compound and it was a very closed community. Now it is breaking up. So I am hopeful for the future. ■

AFTER THE PIONEERS

India and Bangladesh from 1914 by Jan Kendall

Imagine an area the size of Europe, but with 800 million people. This country has 16 regional languages as well as many tribal languages and local dialects. This is the India that William Carey sailed for 200 years ago.

Travel in your mind to the neighbouring country, which has over 100 million people in an area the size of England and Wales; one of the poorest countries in the world, where only 0.3 per cent of the population is Christian. This is Bangladesh, the province of Bengal where Carey first began his work.

A sub-continent where the work that BMS has been part of is as diverse in conditions, culture and the preaching of the gospel as say, Sweden, Bulgaria, Italy and Turkey.

North India as a General Area including Orissa, Mizoram and Bengal

By way of background it is important to note that in 1957 in order to strengthen the links between them, the

four Unions that were working in this area: Bengal Baptist Union (BBU), Baptist Union of North India (BUNI), Utkal Christian Church Central Council (UCCCC) and Baptist Church of Mizo District (BCMD) formed the Council of Baptist churches in Northern India (CBCNI).

Not all Baptists joined, and BMS continued to support those who wanted to join and those who did not.

North India as a Geographical Area

Even in this sub-division which covers four provinces there are several disconnected areas from Ludhiana and Bhiwani (Punjab), and Delhi (a province in its own right) in the north, Agra and Baraut (United Provinces) and Patna, Gaya and Monghyr in the east towards the western border of what is now Bangladesh (Bihar Province).

There is now only one BMS missionary left in this region: Sheila Samuels who works in Delhi. She is



Baptisms at Mabripada, Kond Hills

married to a Presbyterian of the Church of North India and both assists her husband and helps the chaplaincy work in the Delhi hospitals.

Orissa

Orissa is an area as compact as North India is scattered; it is a coastal province lying between Bengal and Madras. In 1970 in the city of Nagpur about 3,000 people from six different church backgrounds gathered in the grounds of the (till then) Anglican Cathedral and declared they were in union and would become one Church of North India (CNI). Orissa was one of the two dioceses formed and a Baptist minister became the first bishop of that diocese. Within Orissa a number of Baptist churches withdrew from the CNI and they exist as independent Baptist churches.

Today two of the four BMS missionaries in India work in this province, but there was a time when there were more missionaries working here. Cuttack was the capital of the province until 1960 and had a church run boys' school, a girls' high school and a Women's Training College. BMS missionaries have served in all three.

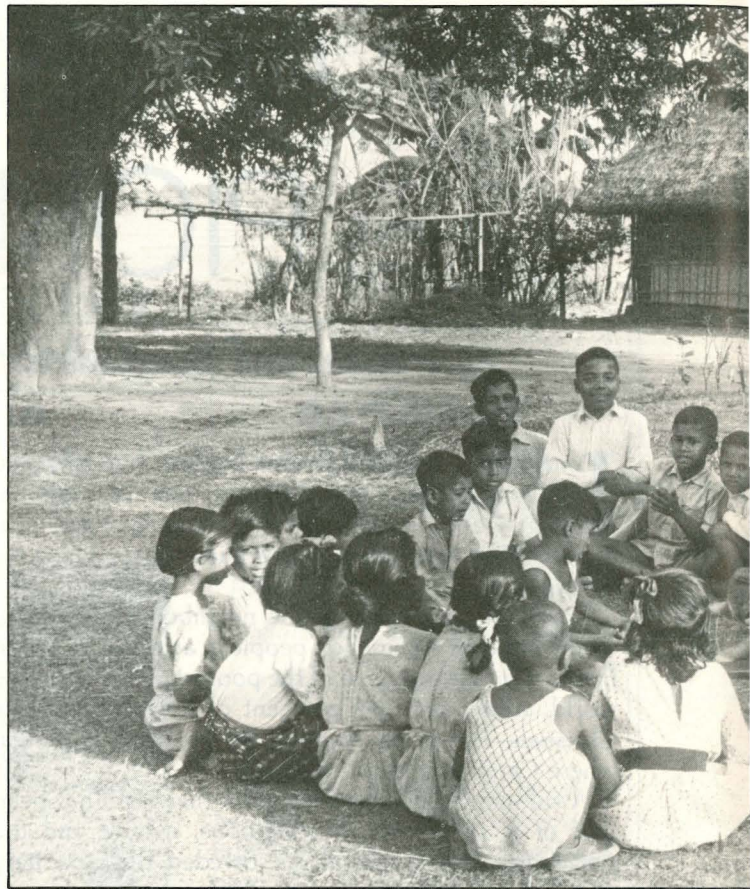
Carole Whitmee is working at Balangir where there are girls' and boys' boarding schools and a dispensary. The Women's and Children's Hospital opened in 1907 remains at Berhampur, and is where Betty Marsh is based. From admitting 60 in-patients in its first year, in 1967, its 60th anniversary saw in-patient admission at the 3,000-4,000 mark.

The Kond Hills

A long drive from Berhampur zigzagging round hairpin bends through the forest brings one to the Kond Hills. It was here on Easter Sunday 1914 that the first converts, an entire family, in this region were baptised. We find it difficult to understand and evaluate the cost of such a commitment to Christ in which one solitary family goes against all traditional patterns of society by making a decision totally unacceptable to the wider community. But this is what Bisu and his family did, and it proved to be the turning point. Other families followed his example, and by 1920 there were 30 baptised church members. The first years of the Kui church were also those of the First World War, and this actually helped to expand church growth. One of the missionaries, Edward Evans, was asked to form a Kui Labour Corps and accompany it to Mesopotamia. He forged such friendships and links with members of the Corps that many became candidates for baptism on their return to the hills in 1919.

Freda Laughlin, a missionary, describes in a letter the conversion of an entire village Dombinaju (1927):

'Early in 1927 there was a Mass Movement in this village. Instead of just a few Christians there, 44 became enquirers, leaving only one or two animistic families. On Christmas Day 1927 these enquirers were baptised, including the headman and his wife, his sons and daughters. It was a time of great rejoicing. The village was renamed Kristian Naju. All these folk



worshipped with us at the Mallikapori Church, till that building, though it had been enlarged, was too small to hold all the worshippers. So the Kristian Naju members formed a church of their own, and for some time worshipped in the school. Later they wanted a church building of their own, and set to work, cleared a site at the top of a small hill, dug the foundations, carried stones and laid them, made and burnt bricks, collected timber, bought corrugated iron and toiled in the hope of completing it before the rains set in. In this they were unfortunately disappointed, and parts of their walls were washed away. Nevertheless they waited and persisted, till in 1935 the Church was opened amid great rejoicing and can be seen for miles around.'

By 1930 membership totalled over 400 baptised believers, who, together with many 'learners' met for worship in 16 centres. Three evangelists were appointed, and each church appointed its own Daduru (elder brothers) and Balsaka (elder sisters) who were a link between missionaries and the church, particularly regarding new inquirers or matters of church discipline.

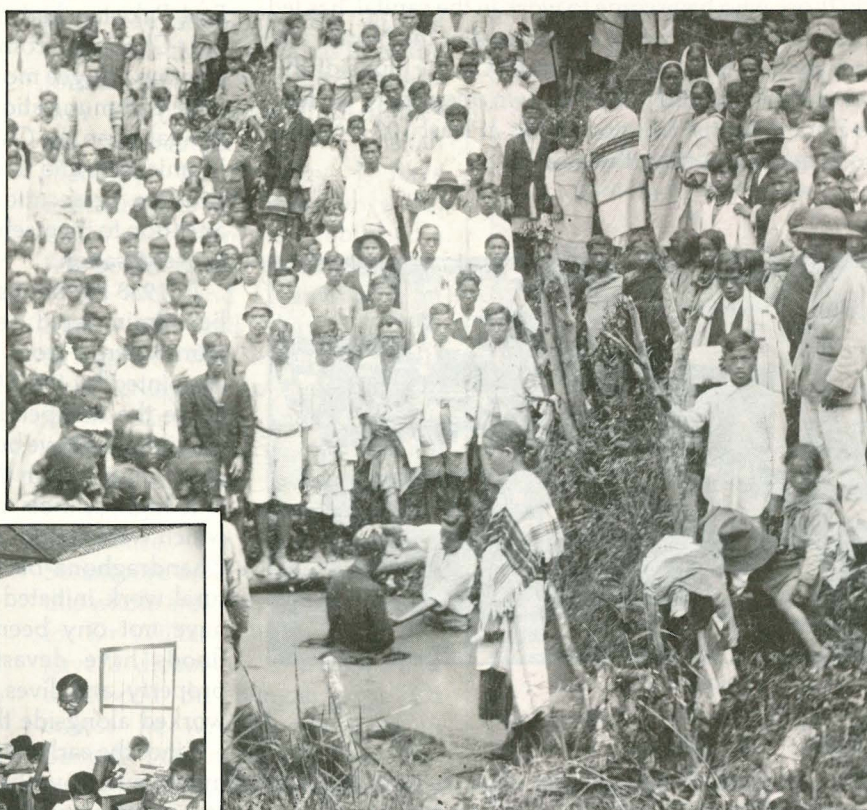
The dry season of 1931 saw the first Deri Sobha or Great Meeting which was to become an annual event, a kind of Annual Assembly, a source of joy and inspiration to the churches. For the first Great Meeting the Mallikapori Christians built a wattle and leaf shelter to act as accommodation for the entire Christian population of the hills. On the first evening, the Monday, a great ring of cooking fires encircled the camp, and then on Tuesday morning business began, lasting through to the Thursday. Evangelists were appointed, church rules drawn up, and matters of discipline responded to, and the rest of the time given over to devotional sessions.



Above: Village children in East Pakistan (Bangladesh) being given Christian teaching in 1964

Right: Early baptism in the Lushai Hills (Mizoram)

Below: Primary School at Dinajpur, Bangladesh



One thousand five hundred people attended the closing meeting on the Thursday night, many of whom then had to walk back 25 miles to their own villages.

It was as if the church was just growing spontaneously. Schoolboys brought their parents; isolated Christians brought groups; groups brought their relatives.

In 1936 the BMS stated in its Annual Report:

'In the Kond Hills there are now 18 organised churches (and nine more baptised groups without a church building); ten whole-time evangelists; a membership of 932; five new chapels built by themselves this year; the printed Romans added to the Gospels and the Acts (and 1 and 2 Corinthians ready for the Press, thanks very specially to Mrs Evans); three more Elementary Schools and two Adult Training Centres, and two students being maintained in the Cuttack Theological College.'

At the Annual Meeting in 1950 a long-awaited Constitution was introduced and accepted by 49 churches in the Kond Hills. The 1950s saw the Church consolidating rather than expanding further, but since then the work has still continued steadily.

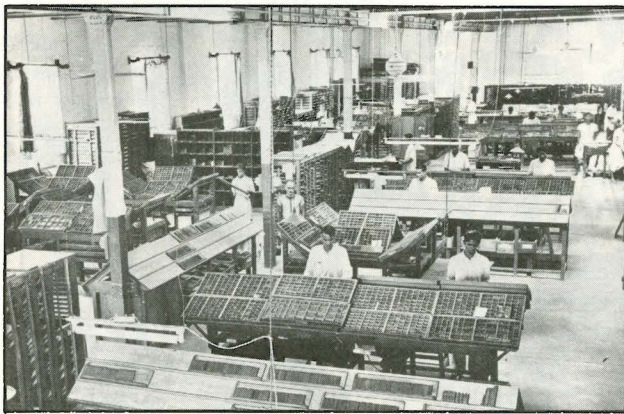
1964 saw celebrations for the 50th anniversary of the first baptism, and during that year 27 new churches were formed.

And the good news is that the church is still very much alive here and growing!

Mizoram

This is the most isolated area of India; formerly the Lushai Hills, it is on its north-east border adjoining the Chittagong Hill Tracts. To get here from Calcutta would involve a 24 hour journey up-river by boat to Rangamai; then two days by canoe, and then three days hill-trekking! It was in this hill country of Mizoram that Lorrain and Savidge, and two pioneer missionaries began their missionary work in 1893, and a BMS presence remained here until 1977. The church here has continued to grow, not so much because of the preaching of the missionaries, but more so because of

the great evangelistic zeal of the people. In the slack season where there is little work in the fields to be done, the Christians went on tour, preaching and singing the Gospel, visiting different villages, and in so doing, won many for Christ. Today, it is estimated 95 per cent of the population are Christians. In the 1930s an experiment in church union took place here. The north was traditionally Welsh Presbyterian, and the south, Baptist. When it was felt necessary to unite baptised Christians into one church, the question remained which church? It was decided to adopt a modification of the Church of the South, both followed their own teachings in matters of doctrine, whilst recognising and appreciating the other's teaching. Church members, providing they were in good standing in their own churches, were recognised members of both churches. Southern representatives attended the Presbytery Council meetings of the north and vice versa. Sadly and somewhat inevitably this is not the case today. The development of Mizoram and the consequent greater mobility of the people, particularly those who have come to work in the capital, has led to Baptist churches being established in the North, and Presbyterian churches in the South. On the plus side this church has now established its own missionary society, the Zoram Baptist Mission; it has at least 100 workers, and is self-supporting financially.



Bengal

Although some of Bengal is in what we now know as Bangladesh, we will first look at the part of Bengal that has remained in India.

Work still goes on around the Calcutta and West Dinajpur areas in a number of Baptist churches which remain including the Lall Bazar Church (now Carey Church). There are also various schools and colleges which continue Christian work including Serampore College. The Calcutta Mission Press (described by a Hindu publisher as '(it) is more than an institution in Indian history, it is a temple of printing in India') which was so prolific for so many years, was disposed of in 1970.

The partition of India in 1947 is something that we have not touched upon. This mainly affected the church

in India in the fact that it caused family separation, and therefore hardship.

East Pakistan/Bangladesh

Obviously all that was happening in India also affected the church in East Pakistan. During the period 1920-1940 there was one overriding factor which inhibited the growth of the Church in this country, and this was the growth of nationalism. Although, the Church was supported by British Missionary Societies, though not by the British Government, this distinction was not clear to the people, and so it became a very unpatriotic thing to become a Christian, as it appeared to be siding with the West against one's own country.

The following years were one of world war, when problems of famine and inflation were much more real to the Bengali people than the task of spreading the gospel.

The 1947 partition between India and what was then East Pakistan had the consequences of dismembering the Christian community, separating families and creating refugee movements. As time went by there was little communication between West Bengal and East Bengal. Also the Church found itself as a minority in an Islamic state and underwent real (if unfounded) fears of Moslem persecution. They survived by not drawing attention to themselves, and not attempting any obvious proselytisation.

In 1958 the Baptist Church in East Pakistan began to be administered separately (previously it had been administered from Calcutta), and the first Secretary appointed by the BMS to do this was Gordon Soddy. Since the Independence of Bangladesh in 1971 BMS missionaries have been involved at all levels of work and work continued in the fields of education (both primary and high schools except for village primary schools which were locally staffed); hospital and leprosy work: Chandraghona being the main example, and agricultural work initiated by David Stockley. The struggles have not only been political; repeated cyclones and floods have devastated this land and swept away property and lives. In this situation the church has worked alongside the people.

Since the early days of pioneer missionary work BMS missionaries numbers have decreased in this area, until today, for a variety of reasons, we only have four. The Church is still conscious of being in a predominantly Moslem country, but there are still many areas for which we give God thanks. Whilst some are recanting others are becoming Christians.

The Church in India and Bangladesh is a lesson to us all to wait for God's timing. It was in the late 1950s and the 1960s when many missionaries came out of India for a number of reasons (sickness, retirement, visas not being granted) and there was a feeling that the Church would not be able to stand. But this was not so. And the church has come through these trials, and worked through all the problems, and is thriving without being dependent on the missionary presence. ■

SERAMPORE COLLEGE, INDIA



by Dr J K Daniel,
the Principal

AT SERAMPORE COLLEGE we have 2,600 students studying arts, science, commerce and theology and they are all non-residents. They come at 10 o'clock and they leave at 5 o'clock. Now we have more than 65 theology students most of them studying for a BD first degree in Theology. This year we also have a second branch in Master of Theology in New Testament and six students are studying for that. The theology students come from all over the country, so you can see almost a mini India in the Theology section. The wish of the founders — William Carey, Marshman and Ward was that theology should be done along with other secular disciplines, which we preserve. And this is most valuable because in the whole of the country, only here these two are done at the same

place.

As you know, this college was given a special charter in 1827 which has given us the status of a university and therefore on the basis of it the senate was formed in 1918. Today, about 32 theological colleges all over the country are affiliated and give theology degrees like BD, MTh and BTh. So Serampore is a parent institution for theological education for the whole country. When I say theological education, it's for all the Protestant churches. It has been the fountain head of theological education. My own personal disciplines are mathematics and Christian theology. In theology I have specialised a little more on social ethics and I have also published a few books related to social ethics.

My wife and I came here in March 1990 and I have seen the strength of this institution by its long heritage but at the same time these old institutions need a little bit of new pride! Otherwise we become very archaic! As I look at the old colleges it is a satisfying kind of experience. The local people in Serampore and, for that matter, in this whole area, have a great regard for Dr William Carey because he gave a dictionary in Bengali and developed the Bengali post. Of course he worked not only in Bengali but in many other languages too. So the college is very well appreciated by the people of all faiths, and no faiths. ■

Some
students at
Serampore



NEEDED OVERSEAS

BRAZIL

★

Three people for pastoral, church planting and association work

★

Two social workers for church related community work

★

One health educator for church related programmes

ITALY

★

Three pastors

NICARAGUA

★

Co-ordinator for theological training by extension

★

Doctor with speciality in anaesthetics, neurology or ophthalmology

CHINA

★

Two TEFL teachers for work with the Amity Foundation

NEPAL

★

One nurse educator

★

One dentist

★

One forester

★

One mechanical engineer

SRI LANKA

★

Ministerial couple for district work

ISRAEL

★

Qualified Anaesthetist for the Christian Hospital in Nazareth

A CHRISTIAN FUNERAL

by Geoff Bland

POR PAT-SEE had been ill for several months with liver cancer. So we weren't surprised, when we arrived at Pone Tong one Sunday, to hear that he'd died overnight.

The family, I am glad to say, seemed to know the required procedure, because neither we nor the church elder had a clue!

The tradition here is for Christians to be buried, not cremated like the Buddhists, but the church has no graveyard and no one had ever been buried at Pone Tong before.

However the family had arranged for a plot to be made available on the village 'common' and to hold the funeral the following Wednesday afternoon. Until then the coffin, quickly prepared by villagers, was displayed in the large, open-fronted downstairs room of the family home and a Christian worship service was held each evening, in accordance with local (Buddhist) custom.

Chemicals were injected into the body to delay decomposition but even so Tuesday would have been the preferred day for the burial, except for another local tradition that prohibits Tuesday as a burial day, in the belief that on that day the spirit of the departed is more likely to remain to haunt the place.

The Christians don't share this superstition but do respect the feelings of their neighbours. Por Pat-see was in his sixties and had been a Christian for many years, although five years ago he had drifted away from the Lord. Some months ago he recommitted his life to God and we visited him at his home whenever we were in Pone Tong.

'His coffin was brightly decorated with gold paper, cut into pretty patterns, along with flashing coloured fairy lights.'

The last time we saw him we had taken the guitar along, thinking that he might find encouragement in listening to a song from that morning's service. He was not content merely to listen. He sang along, praising the Lord with us!

His coffin was brightly decorated with gold paper, cut into pretty patterns, along with flashing coloured fairy lights.

'It looks like a Christmas tree!' said Kristi and David.

Although strange to us, it is of course only a variation of our tradition of using flowers to provide some cheer. There were beautiful floral displays too but all made of paper mounted on polystyrene sheets.

Using the home as 'the chapel of rest' produces other cultural anomalies. Friends and relatives come in to sit with the body and show their respect, including the lighting of incense and candles particularly by the Buddhist mourners. Meanwhile just a few feet away others are watching the television!

A death is very much a community affair and by the time we reached the house on Sunday morning the village loudspeaker system had been erected in order to broadcast traditional laments regularly throughout the time until the funeral.

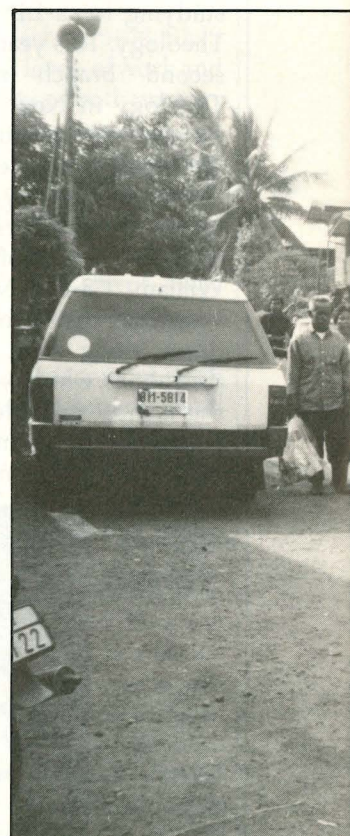


Similarly about 70-100 villagers gathered each evening at the home for the worship services. All but the family and the Christians sat outside but because the house was open-fronted this didn't matter. It felt like one crowd and the loud-speaker carried the words to all.

Nor did it seem to matter much

*Pat-See
(the son) led
the procession*

**Geoff
and Chris
Bland have
been
working in
Thailand
since 1989**



that a number of those who had come to show their respect sat playing cards and gambling throughout the service!

There was a lot of genuine inte-



Por Pat-See's widow by the coffin in her home

rest in what Christians do when someone dies and of course each night was a wonderful opportunity to tell of the sure and certain hope of eternal life that Christians have through faith in Jesus Christ. On Monday evening I was the preacher, a particularly pleasing experience.

On Wednesday afternoon, even more people came for the funeral itself. After a service in the house, the coffin was loaded onto a pick-up truck. With a local school band at their head, followed by Pat-see (Por Pat-see's son) carrying a large cross, about 150 people made their slow way through the almost deserted village to the burial place. Those who weren't in the procession were in the fields.

The somewhat plaintive music was frequently punctuated by the loud noise of fire-crackers, set off by the Buddhist men aboard the pick-up in the hope that this would frighten away any unwelcome spirits.

At the graveside, under the shade of the canopies made out of old parachutes, there was a further short service before the interment in a one metre deep brick-lined grave, which was then sealed with a concrete lid.

Before the lid was put on, each mourner was given a little earth, wrapped in a twist of coloured tissue paper, which was then tossed complete into the grave. Into the grave went some of Por Pat-see's clothes, along with all the garbage



Passing the Church



At the graveside

from the previous day's mourning in the home — used incense sticks and candles, and even the discarded wrappings from them and the matches used to light them, plus the paper floral tributes but not the fairy lights!

It was certainly an interesting event, and it had an interesting postscript too. We returned to Pone Tong 11 days later and were a little surprised to find that the villagers had reacted strongly and negatively. This was not to the services or clear gospel-preaching — Buddhists are very tolerant along the lines of 'it doesn't matter what you believe as long as you believe something — but don't expect me to believe it too' — but to the burial.

Initially they had agreed cheerfully to this but a combination of a practical realisation that land used like this can't then be used for anything else, plus the deeply held superstitious fear of ghosts (associated here, as elsewhere, with graveyards) meant they had decided that in future there'd be no more burials.

In turn, the usually complacent group of Christians were more agitated than we had ever seen them. Most of them are elderly, so the matter is a proper and very personal concern for them. But in addition, despite the distinctiveness of being Christians, they are not used to feeling the displeasure of their Buddhist neighbours. ■





Former Missionaries Association

More than 300 former BMS missionaries have now linked up with the FMA, but Neil McVicar, who is FMA Correspondent, says that he is still waiting to hear from at least another 250 people who have served with the Society.

If you wish to know more about FMA please write to Neil at: The Manse, St Ninian's Baptist Church, Sanquhar, Dumfriesshire DG4 6DX, Scotland.

After the War

Now that a peace accord has been signed between the El Salvadorean government and the

guerrillas a massive reconstruction plan is being considered.

The plan which will cost an estimated US\$900 million over five years, will cover the rebuilding of the country's infrastructure. Sabotage during the 11 year civil war has affected nearly all economic sectors. The electric system and telecommunications network fare the worst, followed closely by the railroads, roads and bridges, and sewer and sanitation services.

In addition about 800,000 people will need emergency government assistance. They include demobilised guerrillas and soldiers, about 150,000 displaced citizens and repatriated refugees and more than 550,000 people living in the former conflict zones.

Evangelical Growth

Evangelical Protestant work is growing rapidly throughout Latin America. In Brazil, for example, Evangelical numbers multiplied 3.6 times between 1960 and 1985. It is estimated that, at the present rate of growth, by

the year 2010, Evangelicals will constitute 57.4 per cent of the population. The rates for Guatemala (126.8 per cent), El Salvador (66.5 per cent) and Puerto Rico (75.1 per cent) are even higher. The lowest rates are to be found in Mexico, Venezuela, Uruguay and Paraguay.



Above: David Champion
Below: Karen Poole



Hungary

Two Zaire missionaries, David Champion and Karen Poole, are now in Budapest, Hungary, teaching English.

Both Karen and David are teachers at the Zaire British Association School in Kinshasa. They were evacuated in September along with most of the other Zaire missionaries.

David is working with church leaders from Eastern Europe at the International Baptist Lay Academy (IBLA). Karen is teaching English at a primary school and a secondary school and will also be taking two evening classes at IBLA for pastors and pastors' wives.

Initially they expect to be in Budapest for six months but, depending on the situation in Zaire, they could extend their time in Hungary.

IBLA

The International Baptist Lay Academy in Budapest, which is linked to Ruschlikon Baptist Theological Seminary (BTS), Switzerland, offers month long courses throughout the October-May academic years. It also holds special summer conferences and seminars.

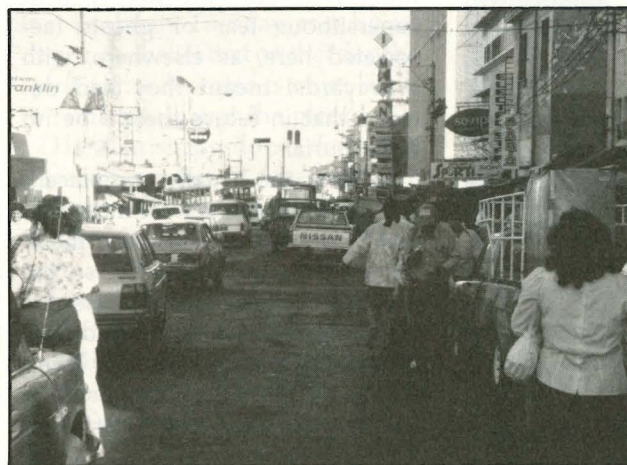
According to Errol Simmons, Acting Director of IBLA, 'Some students may stay for the eight month school year, but most will come for one, two or three months.'

IBLA opened with special courses in July 1990. One of its functions is to prepare students for further study at BTS. Because teaching at Ruschlikon is in English all students must take a 'Test of English as a Foreign Language'. So IBLA students improve their language skills while studying theology in English.

'IBLA is a pilot project,' Errol Simmons explained.

Youth Chairman

John Passmore, BMS Young People's Secretary, was elected, at a meeting in Glasgow in January, as Chairperson of the European Baptist Federation Youth Committee. He will hold the post for two years.



New UMN Member

At the annual meeting of the United Mission to Nepal (UMN) Board of Directors held in Kathmandu in November, the 39th member organisation, the Lutheran Church in the Philippines, was welcomed.

As a result of recent changes in the country, the Nepali representatives at the Board were officially nominated by two Nepali church organisations for the first time. The Board also heard reports on the present activities, status and plans of the Nepali churches.

The UMN Board would like to see relations with the churches of Nepal strengthened and it hopes it will be possible to respond to requests from churches in a unified way.

Long-term strategic planning was also discussed and again it was emphasised that UMN's Christian identity must be clear.

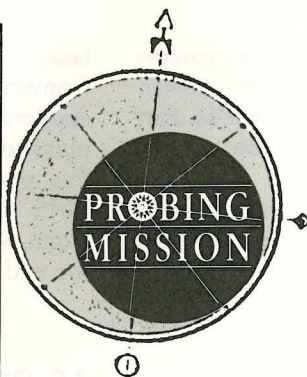
According to the Annual Reports, UMN expatriate adults total 270, working in 170 government-approved posts. The annual budget is \$12 million.

Missionary Myth

A telex sent to mission headquarters outlined the urgent need for a number of 'willing and skilful missionaries'.

In transmission, the message which eventually arrived asked for a number of 'skinny and wilful missionaries'.

From *Vision* the magazine of the Australian BMS.



The Present Tents

New initiatives in mission through the £2 million Fund for the Future.

How many of you have lived and worked overseas?' asked the minister one Sunday morning.

It was an ordinary Baptist church, with just over 100 members. So they were all surprised when just about two-thirds of those present raised their hands.

'That's not typical,' you might say. But it does emphasise the fact that many of our church members do live for longer or shorter times in other countries. They go as teachers, diplomats, business and professional people or as members of the armed forces.

How do we see their role? Do we just say farewell to them, asking them to keep in touch? Do we regret losing, for the time being, their skills and insights as part of our church family? Or do we see them as 'missionaries', Christians sent out from our congregations to fulfil, in some way, the Great Commission to 'make disciples'?

There are many countries in the world where Christian missionaries, in the traditional sense, are no longer welcome. In others visas for missionary work are rationed, or very hard to obtain. Yet the challenge to mission has not disappeared.

Ten pressing mission issues, facing the church, have been identified:

- The many unreached people of the world.
- Expansion of Islam and other religions.
- Urbanisation and growing cities.
- The large proportion of young people in the developing world.
- Better communication and travel.
- Unmet basic human needs.
- World and local based injustice.
- Environmental issues.
- HIV infection and AIDS.
- Cooperation and partnership with former mission churches. (1)

Picking up just one of these issues — others will be explored in later months, it is estimated that something like two billion people have never had the gospel presented in a way they can understand. This includes as many as 11,500 ethnic groups. Two thousand of these groups, 1,000 major cities and 30 'close' countries are largely unevangelised.

The Berti people of Sudan are given as an example in the latest *AD 200 Global Monitor*. 'We have computed their population, as of 31 December 1991, at 179,460! So far, we know of no Christians there, no churches, no missions, no scriptures, no literature, no broadcasting, no visiting

evangelists, no gospel — nothing.

Such issues challenge us to explore new ways of 'doing mission', and of using the people resources available to us.

That great missionary, the Apostle Paul, earned his living by making tents. Carey established the work in India by, amongst other things, looking after an indigo factory. Such 'tent-making' ministry has an honourable history in the church.

The BMS sees the many Baptist church members who live and work overseas as the modern 'tent-making' missionaries. The opportunities of mission are there, the people are there. We now need to bring people and need together. The BMS intends to use part of the £2 million Fund for the Future to set up a programme of training, preparation and support for people willing to serve in this way and to link them with the work of local Christians overseas.

For more information about the Fund for the Future write to Owen Clark, BMS BiCentenary Secretary.

(1) from *Vision* the magazine of the Australian BMS. ■



The challenge of unreached peoples



CALL TO PRAYER

23-29 FEBRUARY

Italy and Israel

The BMS is committed to finding pastors to work with the Unione Cristiana Evangelica Battista D'Italia (UCEBI). The invitation to renew links with Italy came in 1990 and was welcomed by the BMS and the Home Unions as a way of bringing British and Italian Baptists closer together for mutual enrichment.

'Only 50 per cent of the population of Italy indicate any interest in the Roman Catholic Church and not all of them are particularly committed as Christians. So there is a massive evangelistic task to be done,' reported Angus MacNeill after a visit to Italy last year.

Another area where the BMS had links in the last century was Palestine. Last year, the BMS agreed to work with the Edinburgh Medical Mission in the search for doctors to work in the Christian Hospital at Nazareth. The Society is currently looking for an Anaesthesiologist to serve for two years.

1-7 MARCH

Zaire: North Equator

The North Equator Region stretches some 200 miles east to west and lies either side of the River Zaire. Apart from Lisala, a large town of around 200,000 and the two plantation towns of Binga and Bosondjo, the Region is one of settled small villages. The President of the church region, Pastor Mondengo, is based at Upoto. Pastor Aguma is responsible for evangelism.

All BMS workers have been evacuated from the region because of the recent emergency and are in

the UK. But we continue to remember Pimu hospital where Adrian and Sylvia Hopkins, Brenda Earl and Edith Dawson are based. Zairian Dr Lobo had only just settled into the work and has been left to cope with the responsibility of running a medical service in a climate of economic depression and poverty.

**Loving Lord you are with the people of Zaire
in all the troubles they face
in the political turmoil of their nation
in the poverty and hunger which is none of their fault;
we are confident that you are weeping with them
suffering with them
caring with a broken, loving heart for lives which are shattered
offering your strength,
that they may be able to face anything.**

8-14 MARCH

Central America

'In the closing hours of 1991 a peace accord was signed between the El Salvador government and the opposition guerrilla force, FMNL. It has taken 20 months of negotiations, 12 years of war and over 75,000 deaths,' reports James Grote. 'Those who have suffered know that peace does not come overnight but what happened on New Year's eve is worth celebrating about, shouting, laughing and dancing about.'

We join James and Sue Grote, David and Rachel Quinney Mee — our workers in El Salvador, Carlos Sanchez, Secretary of the Baptist Association, all the Christians and all the people of El Salvador in the rejoicing. And we pray for a lasting peace that we will outlive the threats of those who wish to sabotage the agreement.

In Nicaragua, the 10-year civil war ended in 1990 but opposing factions still manoeuvre for advan-

tage. The Nicaragua Baptist Convention celebrates 75 years of cooperative work and witness. It plans to open its own radio station this year. We hope that the first BMS missionaries will settle and begin work in the country before the end of the year.

15-21 MARCH

Brazil: São Paulo and Campinas

BMS has several workers based in São Paulo one of the largest cities in the world. Poor live in favelas alongside the more prosperous. Urban violence and child prostitution are common. Paul and Debbie Holmes work with the favela church of Inamar. They see this as a base for wider work. David and Cath Meikle arrived in Brazil last month and are beginning to grapple with language learning and cultural adaptation to prepare themselves for a similar ministry.

Baptists set themselves a growth target of 2,000 new churches within 10 years but it looks now as though they will achieve only half this. Stuart and Georgie Christine have just returned to Brazil in order to coordinate church planting in the Pinheiros association, and to train others in church planting at the São Paulo Seminary.

22-28 MARCH

Church of North India

The Church of North India is now 20 years old. Most BMS linked work in Orissa is now part of CNI and the two dioceses of Sambalpur and Cuttack retain strong Baptist characteristics and links. Bishop L Tandy of Sambalpur was involved in a motoring accident last year and is still recovering from serious injuries. We pray for him as he takes up his duties once more.

Response to the gospel continues to be encouraging in the Kond Hills, but there is also opposition from militant Hindu groups.

29 MARCH-4 APRIL

Caribbean: Guyana, Trinidad and Tobago, Jamaica

The partnership between BMS and Brazilian Baptists which has led to the sending of a Brazilian family to work in Guyana has been reported in previous months. We are committed to the support of Joao and Celia Manga in their church planting work and leadership training work at Linden.

BMS has no personnel working with the Baptist Union of Trinidad and Tobago at the moment. There is a new confidence in the future as changes in leadership take place. We pray for Adrian Thompson the new General Secretary.

5-11 APRIL

Africa

Radical changes are taking place in Africa. An uneasy peace has settled on Angola after more than 30 years of strife. South Africa lurches towards an integrated society. Dictators are disappearing and democracies are being reborn. But still a large part of the continent is suffering oppression, war and famine.

**Thank you Lord
for your words of hope
Sometimes tyrant forces seem
to be in control,**

**— economic power
to enrich a thousand
and beggar millions
— political power
to free the few
and bind the many**

**— people power
manipulated and
misdirected by the cunning
and corrupt.**

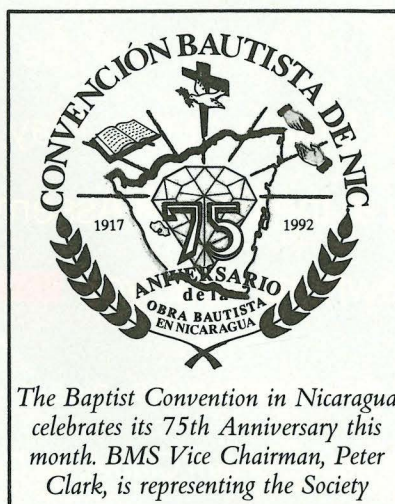
**Lord
in a continent
where forces out of control
threaten to overwhelm the
people hasten the day when
every authority shall bow
down before the power of
your love.**

12-18 APRIL

People in mission

Christian mission is essentially about people, about Christian men and women sharing their faith with others. So BMS continues to challenge people in our Baptist churches to consider service in other parts of the world. In this process we are grateful to local fellowships, ministers, area representatives and others who are helping possible candidates to understand what God is saying to them.

The BMS personnel secretary and the members of the Candidate Board have an awesome responsibility as they interview missionary candidates. We pray for them and for people like David and Elidia Grainger who help to prepare candidates at St Andrew's Hall for missionary service.



MISSIONARY MOVEMENTS

ARRIVALS

Robert and Christine Draycott
on 10 December 1991
from Mato Grosso do Sul, Brazil

Keith and Barbara Hodges
on 10 December 1991 from Curitiba, Brazil

DEPARTURES

Stuart and Georgie Christine
on 27 December 1991 to São Paulo, Brazil

Betty Marsh
on 3 January 1992 to Berhampur, India

John Clark
on 3 January 1992 to São Paulo, Brazil

Roger and Angela Collinson
on 5 January 1992 to Rio Grande, Brazil

Andrew Mason
on 5 January 1992 to Kathmandu, Nepal

Linda Mason
on 19 January 1992 to Kathmandu, Nepal

David and Catherine Meikle
on 16 January 1992 to São Paulo, Brazil

ACKNOWLEDGEMENTS

LEGACIES

| | |
|--------------------------|-----------|
| Florence Lord | 31.06 |
| Mr Gadd | 500.00 |
| Mr and Mrs Whitton | 842.47 |
| Miss Ivy Mason | 9,000.00 |
| Miss J C Isted | 515.47 |
| Mrs B N Cooper | 10,000.00 |
| Francis Mervyn Pritchard | 28,000.00 |
| Mrs B N Cooper | 7,000.00 |
| Miss E M Parker-Gray | 2,571.43 |
| Annie Mildenhall | 4,878.34 |
| Miss M K E Griffin | 19,895.87 |
| Mrs Bessie K Alexander | 2,882.72 |

GENERAL WORK

Reigate: £25.00; Faulf: £160.00; Swansea: £20.00; Manchester: £50.00; BMS Tin: £6.60; Anon: £74.15; Chelmsford: £125.00; Anon Charities Trust: £9.37.

SOUNDS AND RHYTHMS OF AFRICA



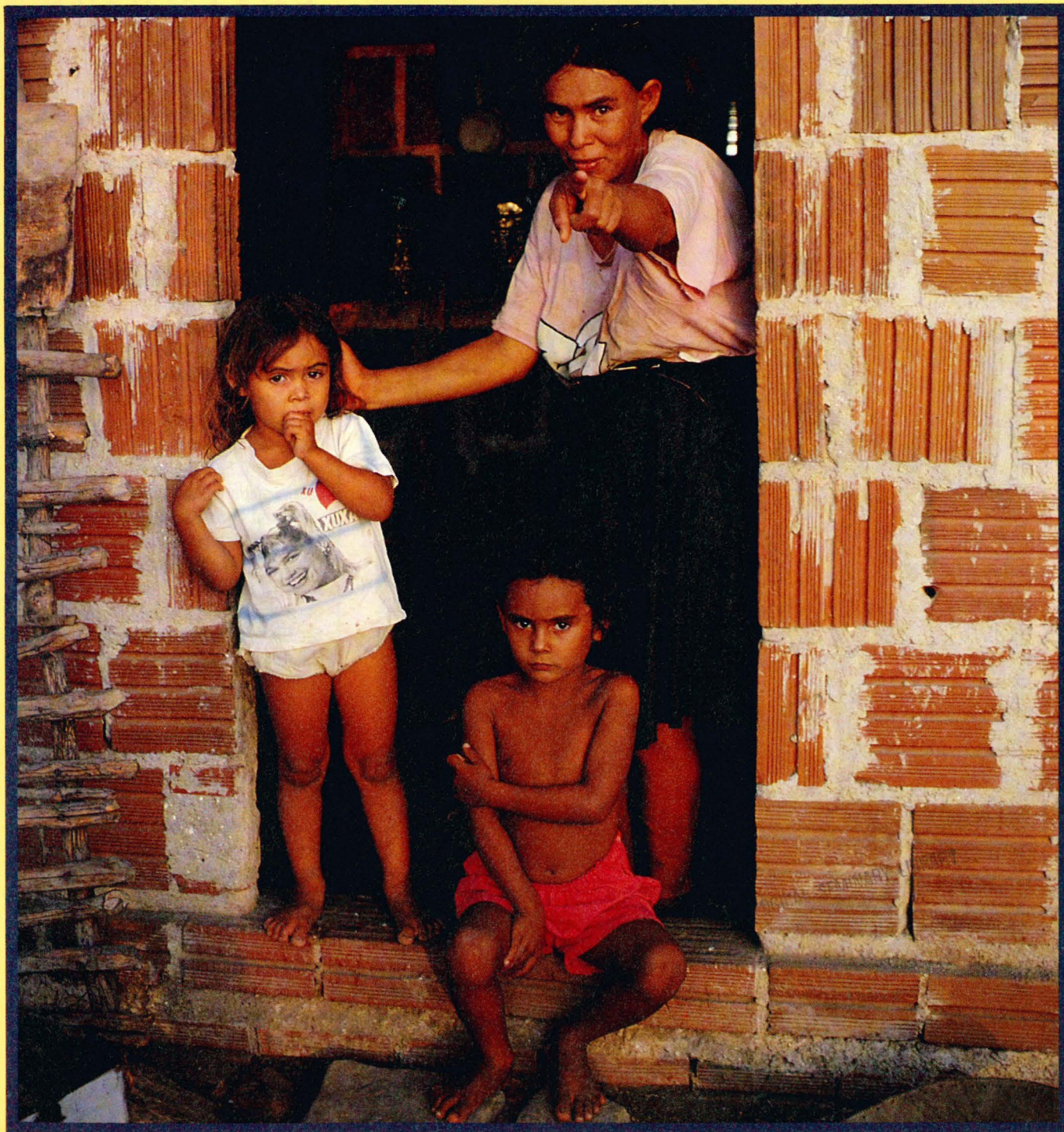
■ Don't miss this rare opportunity to experience the distinctive sound of Central Africa ■ A choir of young people, from all over Zaire, is coming to share our BiCentenary celebrations ■ Their songs, from the heart of Africa, will be beating a rhythm around Britain during May ■ They will be singing at the Baptist Assembly and at a venue somewhere near you ■

For full details of their programme, please contact your local Area Representative, or Jim Clarke, 82 Cannon Street, Little Downham, Ely CB6 2SS — and WATCH THIS SPACE

H

M I S S I O N A R Y

HERALD



BRAZIL – SAO PAULO FAVELAS – 28:19 ACTION TEAM ★ BICENTENARY – INDIA

AND CHINA ★ NEPAL – HIMALAYAN HEALTH VISIT ★ THAILAND – A CHANGED LIFE

MARCH 1992

PRICE 25p

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| Angola | France | Sri Lanka |
| Bangladesh | India | Thailand |
| Belgium | Jamaica | Trinidad |
| Brazil | Nepal | Zaire |
| El Salvador | Nicaragua | |

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Enquiries about service overseas to: Personnel Secretary, Janet Claxton

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HERALD EDITORIAL COMMENT

Anyone engaged in mission in today's world needs to be flexible and in a position to react quickly to new situations. This was evident at the time of emergency in Zaire last September when all but one of our workers were evacuated quickly and safely.

At first it was hard for those involved to see beyond the immediate crisis and the upsetting of personal dreams and plans. But very soon they began to ask, 'What is God saying in this situation?'

Some saw it as a time to change course, to get involved in some new aspect of Christian service. Two have been redeployed to Hungary, initially for six months, enabling the BMS to respond fairly quickly to a request for help from the International Baptist Lay Academy. Some are waiting to hear of possible temporary openings in other countries. And yet others are finding opportunities to serve in local UK churches.

It is also seen as a time to ask some basic questions about our continuing links with the church in Zaire. Those links will continue, this the BMS has promised, but the enforced absence of our missionary group gives us the opportunity to seek God's guidance about the right way to work in future partnership with the Baptist Community of the River Zaire.

To this end BMS representatives travelled to Zaire in February to talk with church leaders.

Meanwhile we are receiving many new requests for help. There is an opportunity in Albania, that country which was so tightly closed to outsiders for over 40 years. But it requires a quick response — by April at the latest.

Are we ready for that kind of almost immediate action? Only if British churches are ready to release the powerful resources of prayer, people and finance for mission.

Paul and Debbie Holmes are exploring ways of ministering to the urban poor in Brazil.

AND STILL they come, tens of thousands each year, from all over Brazil, into São Paulo, now the largest city in the Southern Hemisphere.

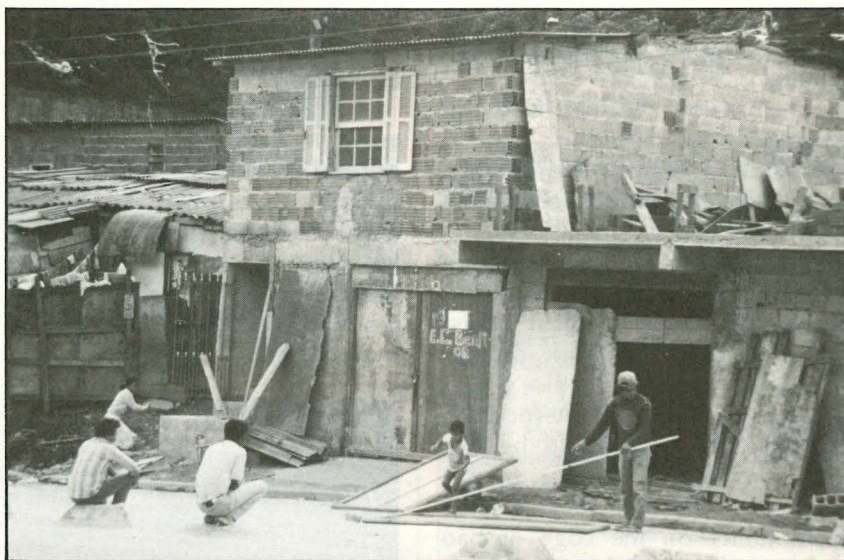
They stream in from the poor north-east looking for something better than the drought-ridden subsistence living of that area. They crowd on to any spare piece of land and build their *favela* (shanty) shacks, thousands of people massed together.

In the community of São Bernardo alone there are 90 *favelas*. The largest of them has over 4,000 shacks. The aspiration of the people, who come in search of a better life, is to be found in the names of the *favelas* — *Parque Hawaii*, *Terra Nova*.

And the Church? What of the Church's mission to such areas, for here are people, ordinary human beings, who have a right to learn of God's love for them?

In 1989 Paul and Debbie Holmes, with their two daughters Kathryn and Joanna, went to Brazil with a specific concern for the needs of the *favela* people. But they had little to work on because, as they said, 'there are not many patterns of work in *favelas*, either secular or Christian, to relate to'.

They tried to prepare themselves before leaving the UK. 'In London, we were thankful to God for people within the Afro-Caribbean community who took us by the hand



MULTI FAVELA MINISTRY

and interpreted so much to us in terms of culture, problems, spirituality and relationships.

'But although we recognised the

face of poverty in London, we never saw it so keenly as we have in São Paulo.'

Their vision was that 'God will graciously go ahead of us and enable us, sensitively and humbly, to build relationships of mutual trust and service.'

They saw that they could not go it alone but needed to work 'in partnership with Brazilian Christians so that our work can be developed and sustained'.

The local Baptist Association agreed that they should be 'engaged in multi-ministry in the region of Diadema. It is a large community on the edge of São Paulo with a population of more than 350,000. More than 70 per cent live in a *favela* or a *favela* "up-grade".

'In one small district of Diadema, Vila Nogueira, there are nine *favelas* in one square mile. According to the council, there are 52,000 people living within the district,' says Paul.

The *favelas* are formed by 2,000 or so shacks housing 13,500 families. In the five months between March and July (1990) 27 people were murdered there.'

There are five Baptist churches and two

congregations in Diadema. None of them, when Paul and Debbie arrived, had a full-time pastor.

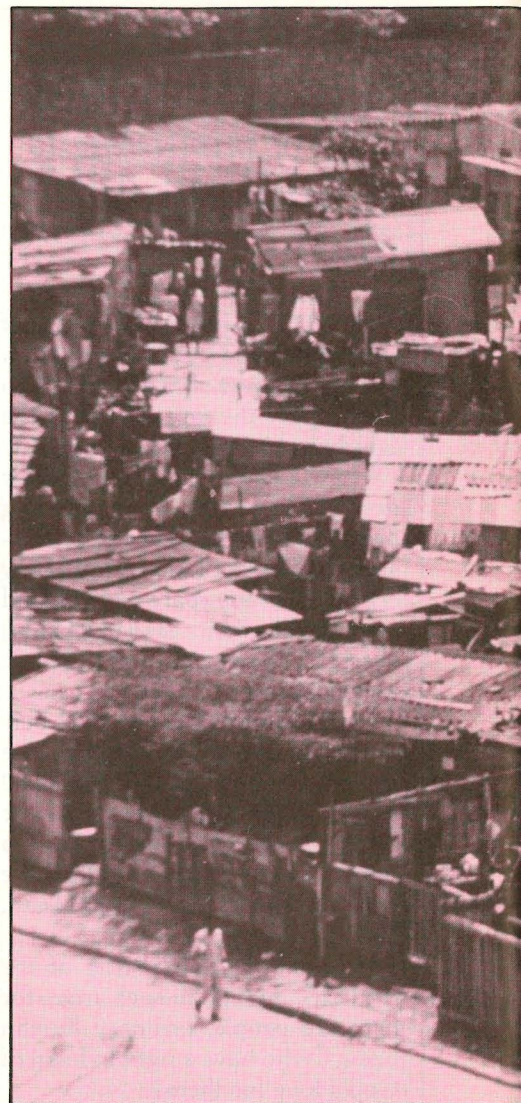
'Together with the churches we are trying to define more clearly our role,' said Paul as he tried to work out a number of options.

'We are hoping that one objective will be the planting of a *favela* congregation, which may serve as a model of being the church with a *favela* context. We hope that this will

'But although we recognised the face of poverty in London, we never saw it so keenly as we have in São Paulo.'

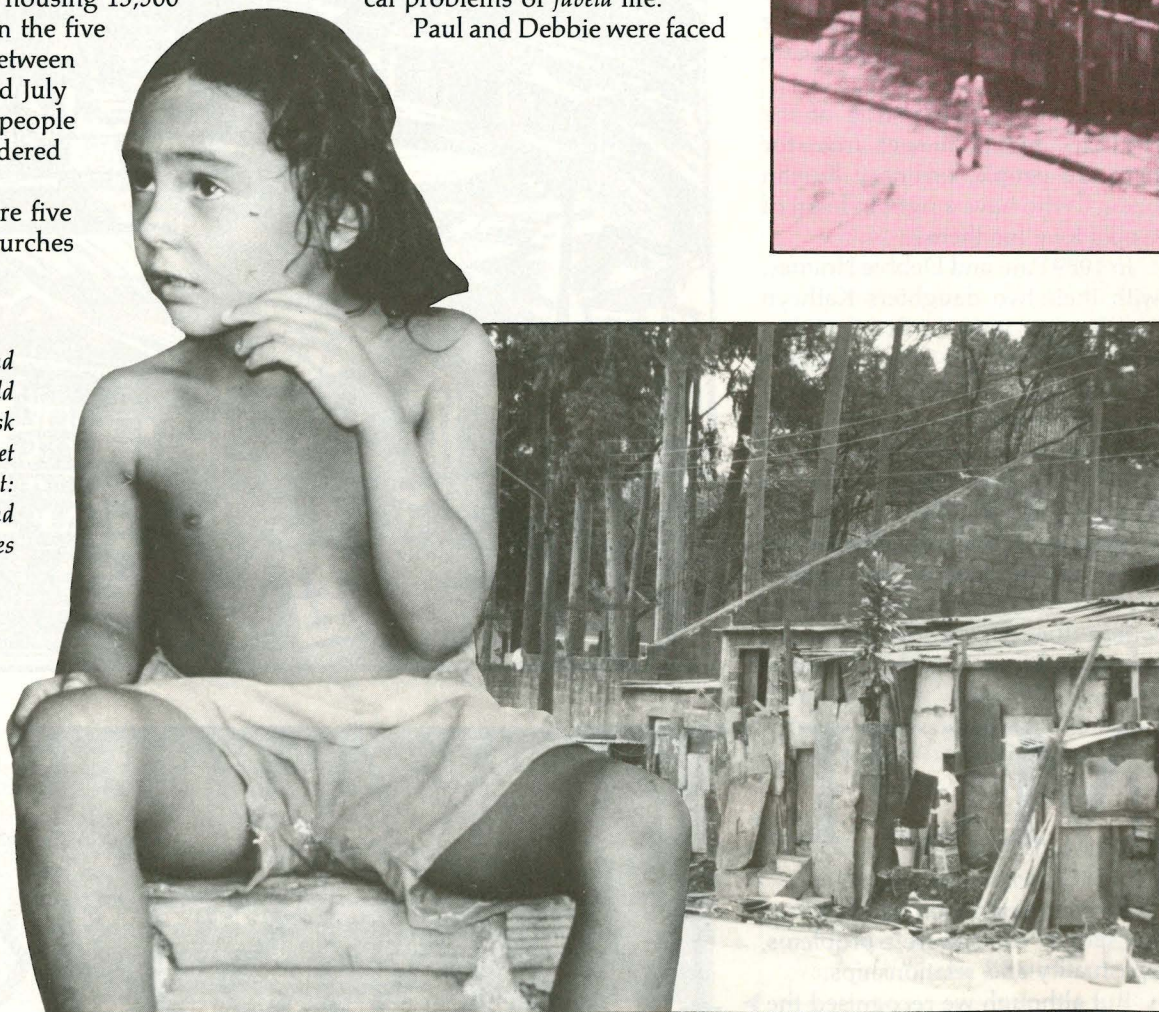
include helping the congregation to confront and deal with the practical problems of *favela* life.'

Paul and Debbie were faced



*Favelas and
favela child
at risk*

*Inset
top right:
Debbie and
Paul Holmes*





'Our bit of São Paulo has been topping Rio de Janeiro in the violence stakes. At one point 45 people were murdered in 48 hours, nine of them in Diadema.'

early on by the plight of the street children.

'We are deeply concerned about the organised killing of children and young people. It is estimated that at least two under-18's are murdered every three days in this country. Many of these killings are carried out by the so-called *pistoleiros* or *justiceiros*, who are paid by local businessmen to keep down juvenile crime and create a fear on



the street that says vengeance and reprisal are the mechanisms of social order.

One day in 1990 seven youths, the youngest only 14 years of age, were lined up against a wall in Diadema and shot down by *justiceiros*. Shortly afterwards three young girls were killed in a nearby park, gunned down by *justiceiros* in a retributive act against their parents.

'All this is set against an overall backcloth of appalling urban violence,' reports Paul. 'Our bit of São Paulo has been topping Rio de Janeiro in the violence stakes. At one point 45 people were murdered in 48 hours, nine of them in Diadema.'

Towards the end of 1990, police were digging out from under a city centre road bridge the bodies of tramps and beggars murdered by three young middle-class people.▶

SHARING GOD'S LOVE IN A DIFFERENT LANGUAGE

Paul and Debbie Holmes have been joined by the BMS 28:19 Youth Action Team.

They report 'visiting various homes in the *favela* surrounding Santa Maria. It was such an opportunity to share God's love in a different language. God moved mightily during this work and many people were encouraged to come along to church and others made a commitment to God.'

In mid-November they worked with a church in the Paulicéia district of São Bernard, a church with a fellowship of only 20 regular members.

'We were there to encourage and support them in the door-to-door work they were doing by basically getting alongside them and going out onto the streets with them.'

'Each of us from the team went out with one or two members of the church and distributed tracts within the community. To see such a small number of people committed in such a big way to moving out and seeing God work was a great encouragement.'

Later they did two and a half weeks' building work in a *favela* 'to make José and Ceda's more secure. It's been extremely exhausting work starting at eight in the morning and finishing at five-thirty. Learning how to use Brazilian tools has been an education in itself.

'Getting the materials to the door caused problems because vehicle access was impossible. It took us a whole day just to get the materials outside the house. This was made more difficult by the stream of sewage flowing down the hill.

'We managed to shift six or seven cubic metres of soil and build a wall at the front of the house. The bricks were nicknamed "banana bricks" for obvious reasons and although it looks like a Mexican wave it serves its purposes! The satisfaction of seeing our efforts materialise has made all the blisters worthwhile and it has given Paul Holmes an important door within that community.'

The group have established regular Bible studies which different members of the group lead.

'These have been excellent. We have learnt so much about God and about each other through them. Prayer has also become a regular feature of group life, especially in the realm of intercession for difficult aspects of life in Brazil.' ■

◀ 'The bodies of small children found shot in the streets are just part of an overall violence and devaluation of human life that seem to be accepted as an unchangeable situation. It demonstrates the powerlessness that many Brazilians feel in a society that is organised for the strong and is arbitrarily chaotic for the rest.'

Paul says that some churches in São Paulo have a multi-angled social action project that includes a meals programme, educational reinforcement, a medical team, literacy scheme, care for the elderly, and a creche for single mothers.

'It is good to see this kind of concern up and running, but usually these projects are organised by much larger churches than those in Diadema, churches that can

Dorothy Vaughan a few years before.

'It's set in an area of *favelas* and *favela* upgrades and the premises are very basic,' Paul said.

'The church has had some difficulties but the new pastor, Miguel Maia, has been doing an excellent job.'

Paul and Debbie felt that the church would be a good base from which to develop a wider work.

'We started by organising the first Holiday Club in years. We were thrilled to see an average of 130 children coming along each day. It encouraged the church to launch a monthly children's service that's been steadily getting better.

'Other good things have been happening, including a Couples' Day which helped us to look at the problems families in poor districts are facing. Because everybody in the church is poor, there is no suggestion of "we ought to do something for the poor". It's been a matter of "these are the problems I have, and I know my neighbour has them too. There is something that can be done, and we can do it".'

Paul and Debbie have also been working in a *favela* in the São Bernardo area called Vila São Pedro.

'It's set on high hills, denuded of forest, on the margins of São Bernardo. It's steadily growing and needs some input from the church. We've got to know quite a lot of people on one of the hillsides and hope to get a small Christian community going soon.

In order to do this Paul has been working on the improvement of one of the *favela* homes.

'He's remade the reinforced concrete corner posts and rendered the

inside and outside of the hut. It's helped the family concerned to make other improvements, improved the appearance of the home; and reduced the lodging places for cockroaches and other nasties.

'Nothing is easy in a *favela* and the experience of spending a lot of time there has taught us a lot of lessons.'

BiCentenary Fund for the Future Supporting

NEW STRATEGIES IN MISSION

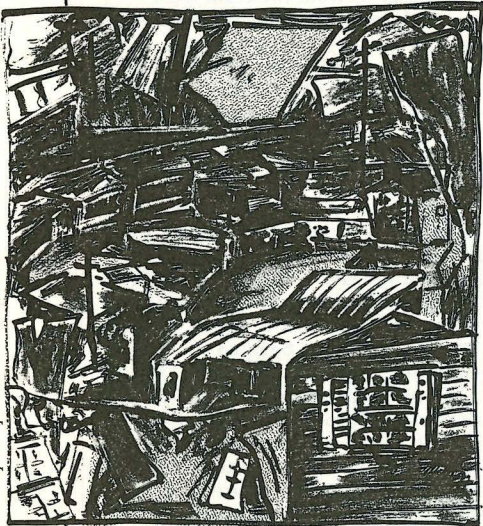
The need to take urban mission seriously is obvious. The problems associated with the fast growing cities of the developing world are highlighted by Paul and Debbie Holmes' work in São Paulo.

But there are similar problems and opportunities in other cities — Kinshasa in Zaire, Dhaka in Bangladesh, San Salvador in Central America, Colombo in Sri Lanka, and many more.

As it enters into its third century of life, the BMS intends to take urban mission very seriously. Part of the Fund for the Future, £100,000 in fact, is to be used to develop urban mission.

You can see the needs and the opportunities. Our partner churches in these urban areas are looking to us for support. So please be generous in your support of the £2 million Fund for the Future. It is a fund for outreach and mission.

Gifts, earmarked for the Fund for the Future, can be sent to:
BAPTIST MISSIONARY SOCIETY
PO BOX 49
129 BROADWAY
DIDCOT
OXON OX11 8XA

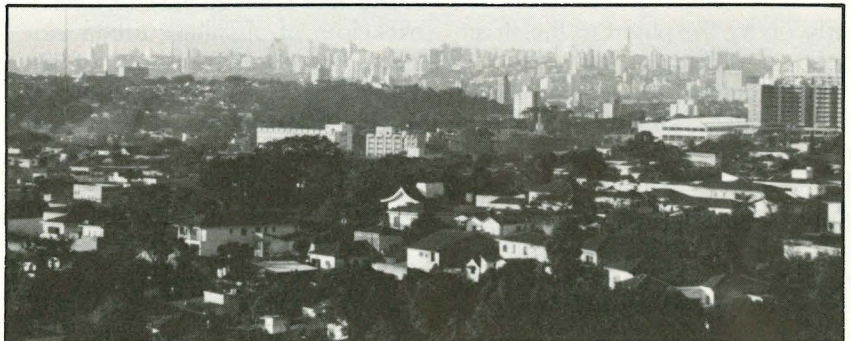


Anthony Vince

count doctors, dentists, teachers and other professionals amongst their members. We have to learn what we can from these churches while looking for simpler ways of doing things.

'We are trying to encourage people to keep going and are attempting to show that a high capital, high tech, highly professional project is not necessarily best. A self-sustaining project is not only viable, but many ways better because it is capable of being repeated in other places.'

By the middle of 1991 Paul and Debbie had channelled a lot of their energies into the Jardim Inamar Baptist Church in Diadema, a church started by Frank and



São Paulo skyline

HIMALAYAN HEALTH WORK

BMS doctor, Ian Smith, visits Buddhist communities in the north of Nepal.

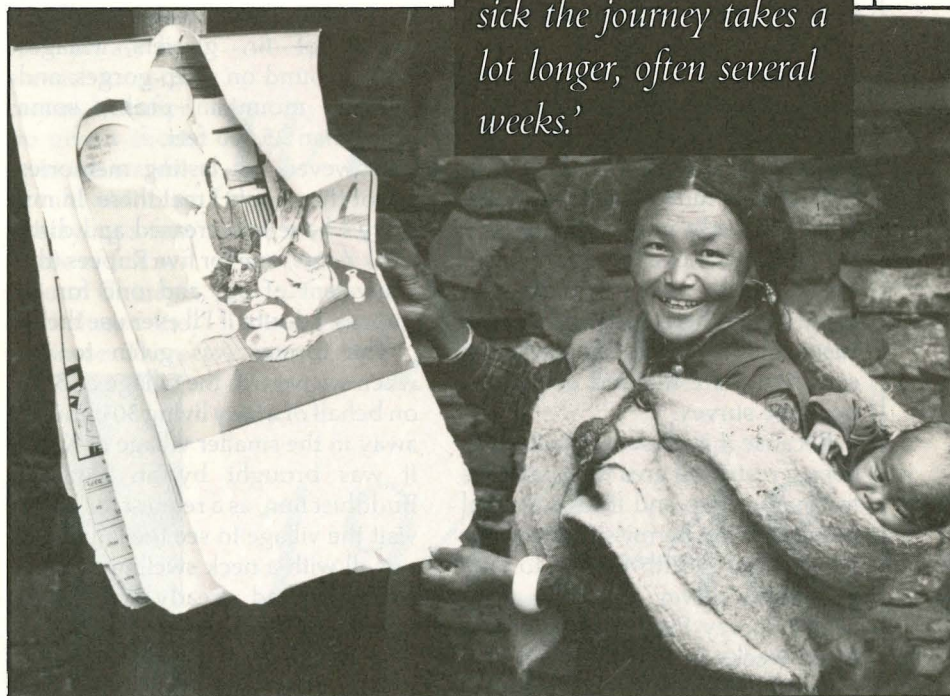
THE BURI GANDAKI river valley in Gorkha district lies between two massive Himalayan ranges which border Tibet.

It's a sparsely populated area, inhabited mainly by people who are ethnically and culturally Tibetan. This was, in fact, part of Tibet up until the expansionist period of the mid 1700s when Nepal captured considerable territory from India and Tibet.

The river valley runs north up the district and then branches to the east and to the west, behind the Ganesh Himal and Manaslu mountain ranges. To the west the people call themselves the 'Nupriba' — the people of the Nupri; their local name for the river.

To the east the river is known as the Shyar (meaning East), and the people might be expected to call themselves Shyarba. However they call this area Chum, and themselves 'Chumba'. This is quite fortunate because otherwise they might be confused with the well known 'Shyarba' people of East Nepal — whose name has since been corrupted to Sherpa.

My reason for travelling to this area was to learn about the health problems there, particularly looking at Tuberculosis, and to investigate the traditional health practices of the region to see how a locally appropriate primary health system



Nepali mother learning about health and hygiene through cartoon pictures could be developed.

Sixteen of us took part in the survey; five porters, five village health workers, three local guides, one health assistant, one microscopist, and myself. In addition we had a back up team of three providing logistical support from a

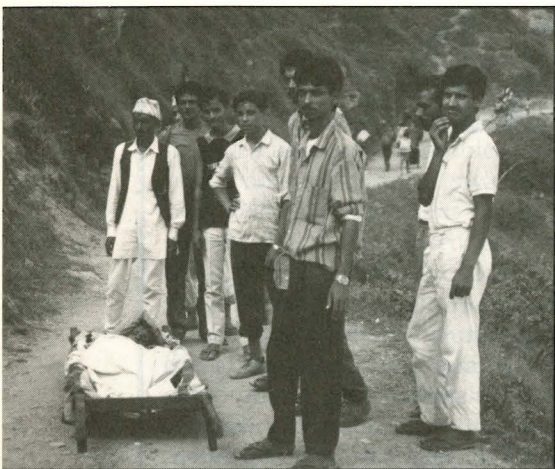
'basecamp' (sounds grand doesn't

As an Ani she will never marry, and though she comes from a rich family, she lives in a tiny one-roomed house next to her younger brother. She has travelled extensively in the area and, in this devoutly Buddhist area, is welcomed and honoured in every home she visits.

Some of that honour and respect was accorded to us as we travelled with her. We were constantly

'It took us nine days to reach the most northerly point. For the sick the journey takes a lot longer, often several weeks.'

amazed at the level of hospitality offered. I soon learnt to love Tibetan tea (made with butter and salt in place of milk and sugar) and tsampa; flour made from the roasted grains of wheat, barley or maize. Tsampa is often eaten dry, and the efforts of the uninitiated



A patient being carried to hospital

it?) in the southernmost village of the region.

One of the biggest problems was finding enough food to feed such a crowd. We had taken 200kg of rice with us but unfortunately misplaced 50kg for a few days when a local man who had been hired to take a load two days on ahead of the main team got drunk, sold part of his load, and abandoned the rest!

We've been interested in this area for many years, having from time to time met people who have made the journey down to Amp Pipal for treatment.

It took us nine days to reach the most northerly point. For the sick the journey takes a lot longer, often several weeks. Many of those who come have tuberculosis and it was a suspicion that the disease was more common there that led us to propose the survey.

Because it is close to Tibet it has been a restricted area to expatriates for many years and it took several months to get permission from the Ministry of Health for me to take part in the survey.

The survey itself took just over three weeks but, with travel and training of the survey staff, we were away for six weeks in total. Despite the microscope's breaking down after only a week, and other problems, the survey was remarkably successful and we collected quantities of valuable information.

We learnt that TB is more common there than in the rest of the district, probably as a result of the

people's trading habits. Many of them travel to Kathmandu, Tibet and even further afield — India, Hong Kong and Thailand, trading in wool, skins, salt and gold. The areas they visit are highly endemic for TB, and they probably pick up the disease there and bring it back home.

The wildlife of the area is quite remarkable. One memorable afternoon I managed to collect 92 leech bites and then another night several hundred flea bites!

At times we were very cold, often very wet, and occasionally thoroughly tired and miserable!

The small clinics we ran were incredibly popular! In one village we had to stop seeing patients at 7 pm, and were then woken at 5.30 the following morning by those who had not been seen!

The paths were hard in places, one village we visited sits about 2,000 feet above the river — it takes two hours to climb up to it, and then just 45 minutes to come down again! The views were of course stupendous; high flat alpine valleys, forests of fir, glaciers, villages dotted round on steep gorges, and massive mountain peaks; some more than 25,000 feet.

However, the lasting memories are of the people I met there. In my diary I have two creased and dirty bank notes, one for five Rupees (the equivalent of 8p) and one for 10 Rupees. I doubt if I'll ever use them.

The former was given to me when we were in the village of Bihi, on behalf of a lady living 30 minutes away in the smaller village of Krak. It was brought by an 'Ani', a Buddhist nun, as a request for me to visit the village to see the lady who was ill with a neck swelling. Fortunately we had already planned to visit the village, and we walked up later that day.

Sadly the lady had a massive malignant tumour of her thyroid gland, and though I suggested she come to Amp Pipal to see if anything could be done, she hasn't arrived, and I guess has probably died.

The second note was given to me the same day, also in Bihi, also by an Ani! Her name is Uma, and she

helped us for two weeks as a guide and general organiser.

Placed in the Gomba (Buddhist temple) by her parents when she was 12, she was taught to read and write the Tibetan scriptures by the Lama there. Having passed her school exams, she worked as a teacher in the tiny primary school in her village until the government raised the level of qualifications required, and she lost her job. Last year she was given a three month training as a health worker, but with the change in government that work also fell through. like myself to eat it in a dignified manner were a source of great amusement!

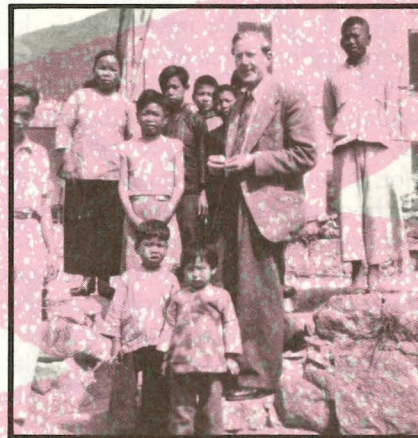
Uma made an invaluable contribution to the survey. Her presence ensured that we were welcomed wherever we went. She spoke all of the local languages and dialects (four at least) as well as Nepali. She was able to describe in detail many of the local health customs and she ensured we didn't die of culinary boredom by providing many different species of edible mushrooms and berries from the forest!

We left Uma in Bihi. She was unable to come with us up the eastern tributary to Chum and as we said our 'goodbyes' she pressed the 10 Rupee note into my hand 'to buy a cup of tea'!

This is an area of the country we have a great deal of interest in, and these are a people we would ask you to pray for. They form the southern limit of the Tibetan Buddhist World, an area that is populated predominantly by tantric Buddhists, who look to the Dalai Lama as their spiritual head. It includes parts of Eastern Russia, Mongolia, part of Western China, Tibet, and the people of the Himalayas, including parts of India, Nepal and eastwards through Sikkim and Bhutan.

In addition there are numerous Tibetan refugees in India and Nepal, plus many recent converts to Tibetan Buddhism from the West. Increasing political and religious freedom in many countries of this area has meant that we have recently been hearing encouraging news; do pray that it will continue!

'The Lord



working with them' Xian 1943-48

I ARRIVED AT XIAN Railway Station, November 1943 after three months of travel by ship, railway, aeroplane and bus. I vividly recollect going upstairs in the house which was to be my 'digs' and there meeting Dr Handley Sockley. He gripped my hand warmly, looked me up and down, and said, 'You'll do!' We became the firmest of friends. Handley's infectious chuckle livened up many a meeting of missionaries who had forgotten that joy was an integral part of the Gospel we had come to bring.

The hospital at that time was in the east suburb of the city because of the risk of air raids. It was a hive of activity especially in the Midwifery, Ophthalmic and General Surgical departments. How I longed to help the over-strained staff, but it was not to be. Mission rules were strict. I had to learn the language first. Only when I had passed the examinations satisfactorily would I be allowed to help in the hospital.

My first two teachers proved unsatisfactory. Then came Mr Liu. He was the finest type of scholarly personality. He had been brought up a Confucian but was now a dedicated Christian. Every morning, except Sunday, he came to my door, bowed, and sat down. Then he began to read St John's gospel, phrase by phrase, while I repeated, imitating his exact tone. A great deal of background study was necessary but after a year of solid application I was able to give a short address to the Nurses or to the patients in the wards.

During this language study period I could visit our Mission Stations out in the countryside, staying a few weeks and absorbing the happy atmosphere of fellowship both amongst ourselves and with our Chinese colleagues. I travelled mostly by bicycle. I shared the frugal noodles and red peppers of the Chinese. There



Above right: Stephen Henderson Smith with leprosy patients, Hong Kong, 1950

Above: The entrance to East Suburb Hospital, 1948

was an element of adventure, of risk, of uncertainty but also a deepening of faith. There was loneliness too. How I longed for the time when Dorothy, my fiancée, a Nursing Sister at Bath, would be able to come out and join me in the work.

Dr Stephen Henderson Smith was farewelled for missionary service at Leicester in the autumn of 1942.

It was the time of the BMS Ter Jubilee celebrations. Fifty years on he recalls his arrival in China.

At last the language was behind me and I could put on my white coat and join the Ward Round. This was a daily event. It followed the service for bed patients, conducted by our Chinese evangelist. During the Ward Round we discussed the patient's illness and how we should proceed medically or by operation. The excellent reputation of our Xian hospital was due to the dedicated work of a noble line of BMS doctors and nurses. My mother had been one of the latter, going out soon after the terrible Boxer tragedy in 1900.

The standard of nursing is a vital element in the success of treatment, especially surgical treatment. Sister Major, Sister Stageman and others had founded a Nursing School at Xian. Girls and boys from our Mission schools were offered training, not only in nursing but also in pharmacy and laboratory techniques. Many of these young people came forward for baptism. One wonders what became of them after the Revolution. One of our lady missionaries later visited Sian as a member of a foreign tourist party. She was able to ask to see the hospital and its leading personnel. To her surprise and delight the Head Nurse, who had now become Superintendent of the hospital itself, welcomed her warmly and received a New Testament at her hands. How many others had remained faithful and survived? How many had paid a martyr's price?

What glorious days those were, facing the challenge of the crowded out-patient department, advising on treatment, supervising the mundane details of wages and salaries, and above all carrying out surgical operations of all kinds in an attempt to show God's love for His children.

A Chinese, living in a remote village, went up to the visiting missionary to ask for baptism. 'What brought you to this decision?' asked the missionary. 'I was a patient in your hospital,' was the reply. 'They loved me. It was that that made me believe.' He had had a routine appendicectomy for acute appendicitis.

In early 1945, the Mission gave me leave to return to Calcutta, where I was to meet Dorothy and we were to be married, all being well.

All did indeed work out. Our prayers were answered. But not as we had expected. There was an urgent request for someone to head up the medical work at Chandraghona, our busy BMS hospital in East Bengal. Our return to China had to be postponed for six months while we worked in the very different conditions alongside the Karnaphuli River. It was arduous and challenging to be faced with major surgery demanding to be done, cataracts, leprosy cases and always numerous midwifery complications. We got to love the work and the people so much that it was sad indeed when we were called back to Sian.

Once again an eventful journey by air, road and rail to Xian. I was able to get straight into work in the hospital. Not so for Dorothy. I will never forget the tears of well-nigh despair as she fought to master this incredible language without which she was assured her contribution would be ineffective.

And yet there was a deep joy in being in the place of appointment. In addition to work there was another

element of life in those years. I refer to the fellowship which had grown up among the missionaries ourselves. We held our own prayer meeting every week. This included tea and time to relax, chit-chat and above all, laughter and joy. If ever an appendage to the Acts was being fulfilled this was it. And there were the children, too, a surprising number of whom were in later life to become missionaries themselves.

Those were days of growth for the Chinese Church. I remember going to a service in our central Sian chapel. It was to be addressed by Wang Ming Tao, an evangelist with a reputation for great power and authority. The large building was packed to the doors. The atmosphere was electric. Pastor Wang held us all spellbound for at least three quarters of an hour. Then came the time for prayer, not by any individual but by the whole congregation at once. There was confession, praise, prayer in a spirit of freedom and faith. What we did not know at the time was that it was God's preparation for the unspeakable persecution which was soon to come for anyone associated with Christian belief.

Meanwhile the hospital was busier than ever. There were rumours of the growth of Communist forces to the North. It was obvious that here was something powerful, disciplined, new and revolutionary. What was the future for the Mission? And what for the Church? We went on in faith with the daily problems believing that our God was able for every eventuality.

A boy of about 10 years of age came to the out-patients one morning. He complained of acute pain in one foot. When I looked at the foot, I found it was red and swollen. He could not walk but had to be carried in by his father. I had only seen one such case before, at the Oxford Medical Society. It was then diagnosed as 'Erythromelalgia'. We took the boy into hospital and prepared to operate as the book recommended, having first obtained the consent of the relatives. I made it quite clear I could not guarantee a cure, but we would try. The operation involved stripping the nerves off the outside of the femoral artery, under a general anaesthetic.

When the boy awoke from the anaesthetic his pain was as severe as ever, much to everyone's disappointment. We had prayed. We had worked. We had hoped. The boy's agony persisted. There seemed nothing else we could do but let the boy go home and return on the tenth day for removal of sutures. The parents were obviously deeply disappointed.

With so many things in mind I had a surprise one morning when the nurses told me the boy was waiting for me to see him in the theatre. It was the tenth day. My heart sank. No one likes to be confronted with failure. As I walked into theatre I could see the boy's smiling face. The pain had completely disappeared.

Towards the end of 1948 we had to return home on furlough. It was sad but necessary because of the Communist advance. We were to prove the truth of the hymn, 'And so through all the length of days, Thy goodness faileth never,' as we were led to new service at home and elsewhere. But that's another story. ■

ZENANA MISSION AND BMS IN PATNA

*Edith Hallett pleads with us
not to forget one area
of BMS work in India.*



Church at Patna, 1961

WILLIAM CAREY never heard of a province called 'Bihar'. It did not exist. The name 'Patna' probably meant nothing to him. The time when it would absorb Bankipur, Bodipur, Barkerganj and many another village, as London absorbed Richmond, and grow into a long straggling city squeezed between the great Ganges river to the North and swamp land to the South was still hidden in the mists of time.

But the area as a mission field was well known to him.

Patna had an advantage over Delhi as regards accessibility. Before roads were metalled, before the great railways linked India's great cities, Patna had an easy, if slow, link with Calcutta — the Ganges river. So, way back in the days of the Serampore Fellowship the area, later called Patna, became a mission field of the BMS. There was even a start of education for girls there, before Hannah Marshman, the pioneer of such movements, was in her grave.

In the days, now almost forgotten, when the Zenana branch of the BMS was a separate and flourishing entity, Isobel Angus found her way to Patna. Her name occurs repeatedly from 1896 onwards in Station Committee minutes. That same Isobel Angus who had previously pioneered work in Bhiwani. Bhiwani did not long remain her primary interest. A 'cause' that did become and remain very dear to her heart was the school and training college for teachers (the first in the new province of Bihar) which still bears her name.

When the new province was constructed, part of it once West Bengal, the Inspectress of Schools in the Patna area knew very well that the Zenana branch of the BMS was running an efficient training school for

teachers in the Calcutta area of Bengal.

Would their sisters in the Patna area follow suit? They would. They said so. And they did. But at first with enormous difficulty. The main difficulty was the staffing.

The BMS workforce was frequently doubled by marriage. But in Zenana branch marriage was often a major difficulty. So it was with the training class for teachers project. Take as a small instance that awkward subject unfortunately absolutely essential to a teacher training course — psychology. It was not long before the



Mrs Angus

missionaries found themselves with a young newcomer missionary well equipped to teach psychology — in English. She had no Hindi. No helper who had Hindi knew psychology . . .

When the Inspectress pursuing her duties found the psychology teaching in the hands of a teenager, young Rajkumari Singh, who had only just completed the course, she quite justifiably objected. She need not have been unduly worried. Rajkumari went on to become head of the Government Training School for Teachers in Gaya. In any case she decided to turn a blind eye and that storm was weathered — but only just.

What did nearly wreck it was the death through cholera of the young missionary in charge.

It was Amy Tuff, recalled to Patna during the emergency who, although not adequately qualified to be head of a training institution saved the situation and remained, a pillar of strength, until the time of her retirement and indeed after it, for she was still at the Angus, though unofficially, when I first joined it in the late '40s.

Isobel Angus did not found the Angus institution; but at the time when it was taking something of its final form she was its influential patron, sometimes there and taking an active part, sometimes pursuing her wider duties at a distance. So when it felt the need of a name other than 'Mission School' it was hers that was given it — to her lasting pleasure.

Because of the interest of the Angus family, for years so outstanding in the BMS, the school was in no danger of being forgotten even when the Zenana branch lost its separate identity in the BMS.

Something further happened early in the nineteenth century to stimulate the interest of the BMS. After years of struggling along in quite inadequate rented accommodation — contending with a careless landlord and all the problems of old, ill-adapted buildings, including a time when dead rats lying about the compound pointed to the presence of the dreaded plague germs and a case of plague amongst the girls confirmed their fears — a wonderful break occurred. The BMS was offered a fine large compound near the Ganges river for a ridiculously low sum. A delegation of officials from the BMS came out to view the site and make a decision.

The land included two large residences situated on what had once been the bank of the great Son river which had then joined the Ganges less than half a mile

away. A glance at the map of India will reveal the fact that the Son now flows into the Ganges some 20 miles upstream. When it changed its course it left behind it a small stream and bordering this the 'low lying land' showing the area of the original river-bed.

East of the stream this area too was part of the Algeo estate which was offered, as well as a large mango grove on the higher land. It was purchased and all the higher land still remains part of the Angus compound.

The low-lying land, liable to serious flooding, was for years farmed out and used as arable land. Eventually the newly formed Indian government put an end to what had become an iniquitous system of 'farming out' land by wealthy owners and it was made a criminal offence to use land in this way.

The Angus 'low-lying' land was then hastily sold off very cheaply as building plots to Protestant Christians. Modern scientific development made this feasible but the 'Christian Colony' as it is now known has suffered serious floods at least twice in its history and the dozen or so families who live in very nice little houses there, have had to escape by boat or retire to their upper storey if they have one.

I, the last of the BMS missionaries to work in Patna, retired in 1969, leaving India by the same ship as Dorothy Belham, the last BMS missionary in Gaya and also for many years in Patna.

So the long missionary era, starting in Carey's time, ended.

The work is still going on. One of the largest Baptist led churches in the Baptist Union of North India area is still flourishing. The Angus Women's Training College had, when I was last given numbers, some 200 students on its roll, and with its practising school is still functioning.

Why, you may ask, does it not feature so far in the BiCentenary account of the work in India? Today in my Bible reading I think I came upon the answer.

Hosea chapter 10, verse 4 reads: *Litigation spreads like a poisonous weed along the furrows of the fields.*

Again in verse 13: *You have ploughed wickedness into your soil and the crop is mischief.*

Yet surely those Indians and missionaries both who laboured faithfully in that corner of the vineyard for many toilsome years deserve that it should not be forgotten entirely. ■

SPECIAL SERVICES on 2 October

at Westminster Abbey (morning)
and Fuller Baptist Church, Kettering (evening)
details of seats available later

on 31 May, Bristol Cathedral
19 September, Leicester Cathedral
3 October, Liverpool Cathedral
3 October, York Minster
17 October, Exeter Cathedral
31 October, Birmingham Cathedral

BAPTIST CHURCHES INVOLVED TO HOLD SPECIAL SERVICES

on Sunday 4 October 1992

Suggested Orders of Service from BiCentenary Office

Worship pack available later

ROYAL FESTIVAL HALL THURSDAY 21 MAY 7.30 pm
BAPTIST MISSIONARY SOCIETY BICENTENARY CELEBRATIONS

Elgar The Kingdom

Royal Philharmonic Orchestra

Conductor: Owain Arwel Hughes

Pro Musica Chorus

Jane Eaglen *soprano*, Carolyn Watkinson *mezzo*

Martyn Hill *tenor*, Jason Howard *bass*

£20, £16, £13, £11, £8.50, £6

Box Office/CC 071-928 8800

BiCentenary

Kantor Concert Management





Sarah Prentice

THE NAZARETH CONNECTION

IN A NEW move, the BMS is working with the Edinburgh Medical Missionary Society (EMMS) in finding personnel for Israel. For the last few months, the BMS has been looking for an anaesthesiologist to work in Nazareth hospital.

So what is the EMMS – the BMS partner in this new mission strategy?

The vision for the EMMS began in 1841 when American doctor, Peter Parker, visited Edinburgh in a search for doctors for China. The response resulted in the formation of the EMMS, the first specifically medical mission.

Since then, it has trained many doctors for missionary service and supported many mission hospitals throughout the world.

THE HOSPITAL ON THE HILL

THE WORK in Nazareth was pioneered by Dr Vartan, an Armenian, who, after qualifying with EMMS

support, set up a dispensary there in 1861. At the time, he was the only doctor between Jerusalem and Beirut!

In 1913, a building project which would result in the 'hospital on the hill' was started. The First World War had its terrible effect on that part of the world and it was 10 years later that the building was fully occupied. The hospital has known war for much of its life, with the violence accompanying the founding of the State of Israel, the Lebanese War and the Gulf War.

'During the Scud attacks of the recent war, staff and patients had to take cover virtually every night because of the danger of chemical attack, patients had to be moved to sealed rooms, and staff wearing protective gear carefully checked to see that all was secure.'

Today, the hospital has an outstanding reputation with a staff of over 300. The director, Dr Robert Martin, is an American Mennonite and the clinical chief, Dr Nakhle Bishara, is an Arab from the Greek Orthodox Church. Ninety-five per cent of the patients are Arab, both Christian and Muslim.

The staff maintain a Christian witness in the hospital and the surrounding area. Many local people have been trained there, particularly as nurses and midwives. The doctors come from many parts of the world.

Over 400 medical missionaries have been trained through EMMS and 91 are currently serving overseas. There is a sense of 'rightness' when missionary societies work in partnership with each other. This agreement between the BMS and EMMS to find personnel for the Nazareth hospital reflects a good sharing of resources and more effective stewardship – which results in the furthering of God's reign on earth. ■

(With thanks to the Church of Scotland magazine 'Life and Work')

NEEDED OVERSEAS

BRAZIL

★

Three people for pastoral, church planting and association work

★

Two social workers for church related community work

★

One health educator for church related programmes

ITALY

★

Three pastors

NICARAGUA

★

Doctor with speciality in anaesthetics, neurology or ophthalmology

CHINA

★

Two TEFL teachers for work with the Amity Foundation

NEPAL

★

One nurse educator

★

One dentist

★

One forester

★

One mechanical engineer

SRI LANKA

★

Ministerial couple for district work

ISRAEL

★

Qualified Anaesthetist for the Christian Hospital in Nazareth

CHRISTIANS AND NEW CHURCHES

It's five years since John Passmore returned to Britain after spending 10 years working with the Church in Bangladesh. As the time approached for him to visit Asia again a number of questions went through his mind.

WHAT THINGS HAVE changed? Has the country returned to normal following the latest cyclone? Will I still remember any Bengali and be able to communicate with people? What sort of reaction will there be from the areas in which I used to work? Will anyone even remember me?

The main purpose of my visit was to meet the 28:19 Action Team in India. They have spent their first three months dividing their time between Calcutta and the Christian Hospital at Vellore. It was to be both a pastoral and also a fact-finding visit to help us in the planning of future team visits.

As well as meeting the Action Team I also planned to join forces with the five people who had come to India to do some filming for the BiCentenary Youth Video.

We managed to co-ordinate both groups of people so that the film crew were able to meet and interview the Action Team in Calcutta. They visited some of the places where the Team had worked and filmed them in action.

We then travelled from Calcutta to Dhaka. There I planned to spend time with the film crew visiting the area in which Carey had first worked nearly 200 years ago and where I had followed 185 years later.

FOLLOWING CAREY'S early efforts Dr John Thomas and Ignatius Fernandez had established a mission station in Dinajpur. We stayed at the present mission compound in Dinajpur for two days.

It was interesting to talk to the



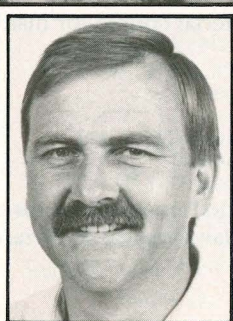
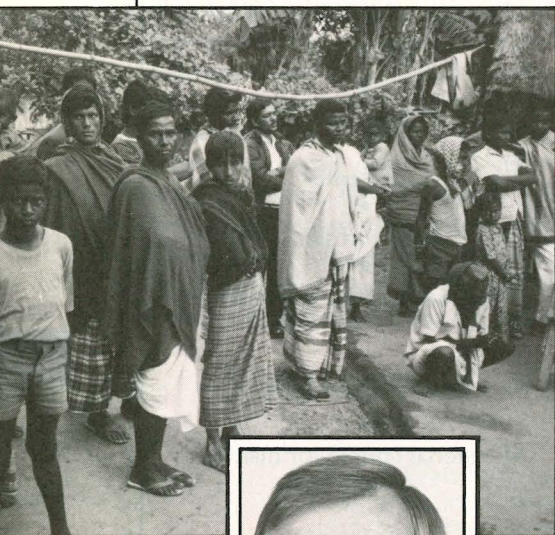
Above: BMS Asia Youth Action Team

pastoral superintendent of the Dinajpur district who oversees churches which trace their roots right back to Carey himself and to listen to him talking about the development over the years. There are now over 40 churches in the area.

Arrangements were made for us to go to a group of villages where the first baptisms had taken place only six years ago. Now 11 churches are established there.

Bumping our way along paved brick and mud roads we arrived at a village where a number of new believers were holding a Bible class. They come together regularly to meet with a pastor who takes them through Bible studies and encourages them in their faith.

Yes, the Bengali language was still there and it was good to be able to talk to these people about the difference faith in Christ had made in their lives. It was encouraging to hear of their faith and to see it working in their lives. Whilst the



video crew took hours of film of life in the village and watched the Bible class in action I was able to talk with those around and hear their stories.

After the Bible class we interviewed one of the young men for the film. He told us how his elder brother had given a plot of land in their village on which the church building now stood. All the people from the village had given time to dig the mud in order to build the walls and over a period of days and weeks the building had been completed.

He himself owned the next plot of land to the church building and he had registered a portion of it in the name of the church. On this land there is a mango tree. When it is time for the fruit to come the proceeds from its sale goes to church funds.

They are not just content with establishing a building. They have been active in telling their neighbours about their new faith and it is through the efforts of the people



themselves that other nearby villages have heard and believed.

This visit to the new Christian villages in the north of Bangladesh was certainly the highlight of a very busy and rewarding two weeks. As we reflected through means of a video on the beginnings of mission activity in that country it was a privilege to witness the gospel in action today. ■

*Above: Youth member, Chris Binder, tries his hand at pot making
Right: Working on new well for the village*





Mission in Time

Make sure you get your flight brochure which will admit you to the 'Time-Ship' to join in the adventure of 'Mission In Time'.

This is the name of the multi-media travelling show which will be on the road during the summer as part of the BMS BiCentenary Celebrations. Its aim, using modern communication techniques, is to present to as many members of the Baptist Christian constituency as possible, some of the history of the BMS, a look at the present and a brief glimpse into the future. It is hoped that it will be both a celebration of the work and, at the same time, be informative and inspiring.

The five young people who have been selected from several volunteers started work on 13 January to prepare the show. Based in Harrow until May, rehearsals are taking place at Harrow Baptist Church while the set is being built at Northolt Grange Baptist Church nearby.

The responsibility for the show lies in the hands of Elizabeth Webb. This is a new venture for Elizabeth whose previous experience is in choreography and taking dance groups on the road. She was responsible

▲ *Members of the 'Mission In Time' show. From left to right: Roly Lumm, Matthew Botten, Michelle Woolley, Peter Bressington and Martin Claxton*

for the choreography of the dance 'Forgotten People' performed at the Bournemouth Assembly last year.

The first performance of 'Mission In Time' will be at the Eastern Area Family Day at Colchester on 4 May. For details of your nearest venue contact your BMS Area or National Representative. Posters advertising the event will be available in February. Flight brochures will be ready in March. In order to ensure that the show is self-financing programmes will be sold at a price fixed locally.

The show is designed for all ages. It will be a fun occasion, a learning experience which should be stimulating and enjoyable. See you there!

Call to end Blockade

Church leaders from North and South America and from the Caribbean have called for an end to the

30-year-old US blockade of Cuba.

Meeting in Cuba as guests of the Cuban Ecumenical Council, they said that the US blockade, aimed at 'not only isolating Cuba from the rest of the world but also stifling the Cuban people and breaking their spirit of self-determination, must be rejected morally and theologically'.

The delegates called for closer co-operation and exchanges between Christians in Cuba and the rest of the hemisphere and in particular for urgent supplies of humanitarian aid, especially medicines and basic food items for children, women and the elderly of Cuba who are suffering from the blockade.

Take a Long Walk

Carey did, every two weeks, when he was living and working in Moulton. He used to walk the 11 miles to Kettering to collect leather

from Thomas Gotch to make boots and shoes. The finished products he took back to Gotch on his next trip.

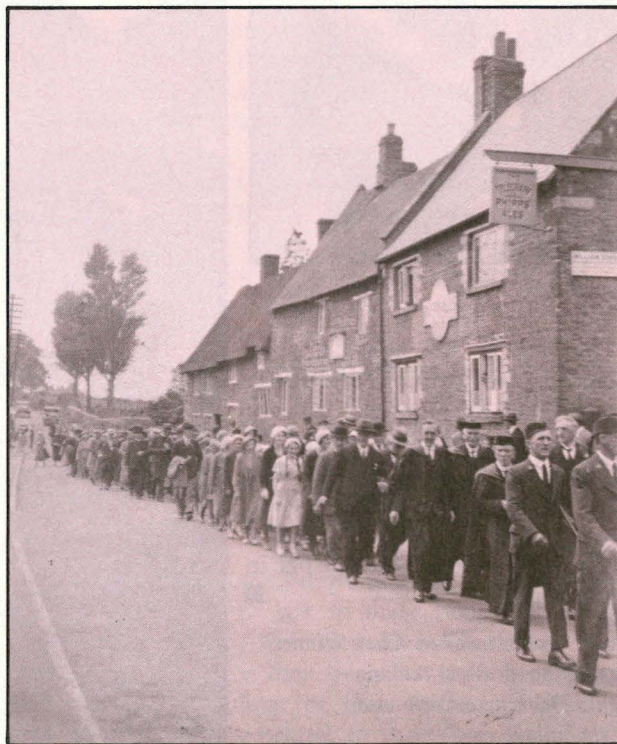
To commemorate this the Kettering local BiCentenary Committee is planning a walk later in the year covering the same ground, but in one direction only.

Others are also planning walks. There will be a sponsored walk along the Pilgrim's Way from Winchester to Canterbury from 17-25 April in aid of the Fund for the Future. This will include an Easter morning service in Alton Baptist Church, overnight stays at other Baptist churches en route and a morning service on Sunday 26 April in Canterbury.

For further details contact Stanley Mudd at 26 St Leonard's Rise, Orpington BR6 9NB (0689 854410).

Baptist House folk are planning a walk along the Ridgeway, finishing with a barbecue. What is your church planning?

A procession in Moulton during a previous celebration



French Protest

French Protestants are supporting a campaign against French nuclear tests in the Pacific.

Encouraged by the French Protestant Federation and Pax Christi, numerous local groups are gathering signatures for a petition which calls for an immediate one year moratorium on testing.

Pending an agreement on a total halt, the petition asks



the French government to sign a 1963 treaty guaranteeing certain limits to testing. It also demands that the French government undertake a thorough scientific evaluation of the ecological, health, economic and social damage caused by France's nuclear presence in the Pacific since 1963 and compensation for all test victims.

Deadly Year

Last year was deadly for journalists according to figures released by the International Federation of Journalists.

They said that 83 journalists were murdered in 23 countries in 1991. In Latin America alone 22 journalists were murdered.

'Last year was a year of great changes in the world, but unless governments show more respect for independent journalism and take the necessary steps to guarantee freedom of the press, the future of democracy will be uncertain.'

Customs Grab Bibles

Guatemala's Catholic Church recently lost 18,000 Bibles and 24,000 copies of the New Testament because of a problem with customs.

The Bibles, which were donated by a group of Germans, were illegally seized by customs agents and sold at a public auction.

'The church did not retrieve the donation within the 60 day limit so the books were sold,' said the Customs Director.

Guatemala's bishops have called for an investigation. 'The agency's action is an insult to the Germans who donated the Bibles,' they said.

Joint Group

BMS Zaire doctor, Chris Burnett, has been appointed co-ordinator of a joint missionary consultation group. The group is looking at the medical and food aid response to the present needs of Zaire.

Chris has expressed the hope that 'the group may become active in actually helping the situation in Zaire by responding to expressed needs.'



Hans Guderian (right) greeting an American visitor

German Baptist Protest

German Baptists are planning to launch a campaign against attacks on immigrants by neo-Nazi groups.

'The programme is being launched to show that Christians are peacemakers,' said Hans Guderian, German Baptist secretary for home missions.

'We struggle against this fighting against foreigners who come to our country.'

The programme will involve conferences featuring participants from different ethnic groups.

There are an estimated five million foreigners in Germany out of a population of 79 million. In 1991 alone there were more than 1,000 attacks against immigrants. Six foreigners are reported to have died because of the attacks.

Return to Zaire

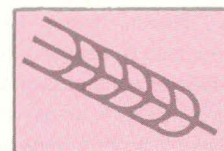
Five BMS representatives returned to Zaire last month in order to visit church leaders in different parts of the country.

'We are going in order to encourage the Baptist Community of the River Zaire both nationally and in its various regions,' said Derek Rumbol, BMS Overseas Secretary responsible for Africa.

'We shall also be talking about the future work of missionaries and making an assessment of the general situation.'

The four other BMS representatives were Angus MacNeill, Richard Hoskins, Richard Smith and Dannie Calder. They were joined by Ruth Montacute, head of the Zaire British Association School.

The group took with them a letter from the Zaire missionaries who met at a consultation at High Leigh in February. It assured Christian people in Zaire that 'we are thinking of you, praying for you and united with you at this difficult time.'

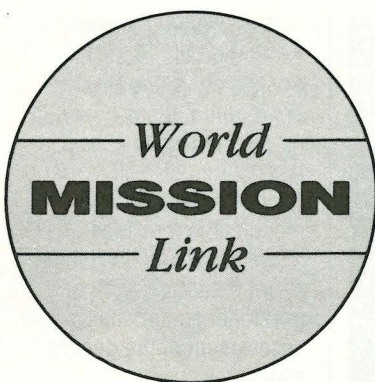


'Power to Live'

That's the title of a new pack being prepared by Operation Agri and BMS for this year's Joint Harvest Appeal.

The pack, which will be ready by the end of May, will contain drama, worship material, prayers, a children's address, a meditation/prayer linked with colour transparencies, ideas for harvest displays and so on.

Order forms will be sent out in April so that you can get hold of a pack in good time to prepare for your special harvest celebrations. Watch this space!



E S

WML is about putting world mission on everyone's agenda. Link-Up does it by encouraging churches to share in the work of one person or couple. Staff Teams do it in afternoon workshops and evening multi-media presentations. Mission Education does it by encouraging churches to plan events throughout the year. This month we concentrate on one part of the Mission Education — EXTENDED STAY.

When WML started some people feared that, with only one Link-Up missionary for each Link-Up group, churches would only get a narrow view of world mission. Through Extended Stay (ES) churches can expand their knowledge of world mission because missionaries stay in areas, where they do not have a Link, for a week or more.

Any church group in the area can ask for a visit — mid-week meeting; women's or men's meeting; youth group; house group . . . ES allows any group to focus on world mission. They don't have to be large groups, or specially organised meetings — the missionary can come to your normal meeting.

We believe that ES is an exciting way for churches to share in world mission. So, next time your BMS Representative writes to say a missionary is going to be on Extended Stay in your area and would your church like them to visit, say, 'Yes'. This is your opportunity — say, 'Yes.'

'It was just what we needed,' said one minister thanking us for an ES visit to a mid-week meeting.

Link-Up also gets a mention, 'We had a wonderful few days with our Link-Up missionaries. They had a very full programme even taking part in a 5-a-side football match at the youth club! Now we are able to pray with greater zeal.'

EVANGELICAL ACTION IN FRANCE

British Baptist young people have joined young French Christians to share the 'good news' with athletes and spectators at Albertville.

THOUSANDS OF athletes and spectators gathered at Albertville, France, during February for the Winter Olympics. French Christians saw this as a great opportunity to share the good news of the gospel through what they called *l'Action Évangélique Olympique* (AEO).

As the Olympic flame shone at Albertville during the games after first of all being carried throughout France, so, according to the French Baptist paper, the young and not-so-young of AEO were also like torches witnessing to the Word of Life.

About 200 young people responded to the appeal to join AEO. They came from Protestant Free Churches and from churches of the Baptist Federation. Several ministers of French Baptist churches went along, including BMS pastor, John Wilson, from Bron. John went with the BMS 28:19 Action Team.

The programme varied from that of going around as small teams

engaging in personal witness to special evangelistic events and films in the evening, based on local churches.

It will be interesting to find out more from the Action Team when they report back.

In the meantime, the team of six young people from Baptist Churches in Scotland, England and Wales has been making its mark in France.

'They have changed our lives,' writes John Wilson.

'Since arriving in mid-October they have cleaned, painted, dug a baptistry, handed out tracts, started a coffee bar, distributed leaflets, held a market stall, done open-air work, led young people's groups, sung, performed sketches, talked in French, English and Franglais.'

John says that the main project of the New Year, so far, has been to put a Coffee Bar in place at the church in Bron.

'The team took this on as a means of contacting people in an informal setting. They distributed invitations and posters throughout the whole of Bron.

'One of the Lyon papers took it up and gave us three days of unsolicited publicity. The team worked at transforming a cluttered Sunday school room into a warm, inviting, sensitively lit meeting place.

'Twelve Americans from YWAM came to help us get off the ground and we helped them for ten days doing street evangelism and had a very positive reception at the Bron University. One person has started coming along to church as a result.'

The team hopes to begin language classes with students from the University.

'We'll teach them English and they'll teach us French. This will be another way of making contacts, building friendships and sharing our faith with people.'

If the pattern set by other 28:19 Action Teams is repeated in the French team, they will not only be helping to change lives they will find themselves being changed as well. They will return to the UK more mature in their faith and ready to play a more positive part in the home church scene.



The BMS French Youth Action Team

URGENT — PERSONNEL FOR ALBANIA

THE BMS is urgently seeking applicants for service in Albania. Any feeling that they are qualified (see below) or interested should contact the General Secretary of the Society as soon as possible.

There is a new open-ness for the country of Albania, until recently the one most closed to the outside world and to the Gospel. The European Baptist Federation has recently been given government permission to establish an EBF office in the capital Tirana. This office would be a base for humanitarian assistance but also to relate to church orientated work. This is an excellent opening for a broadbased mission work.

The task would involve relating to government ministries to follow up small and large Baptist projects and initiatives. The person appointed would need to expect and live with the unusual and should be a person capable of pulling together into a global overview a variety of Baptist activities that will contribute to the reconstruction of Albania and the establishment of churches there. Patience, love, open-ness, administrative skill and a diplomatic touch would all be important components.

The Baptist Missionary Society has been invited to provide an individual or a couple to be at the heart of an EBF team based on that Tirana office. The realities of the Albanian situation call for a man to fulfil this role, particularly because the country has been so closed and many of the officials contacted are from the Muslim tradition. It is clear that only a man would be permitted for liaison with government officials and the kind of co-ordinating role which is envisaged.

There is a strong preference, not least because of the situation in Albania and the limited facilities for families, for an experienced man or couple, perhaps aged 45 to 60 and with a breadth of knowledge.

Naturally a commitment to the task of mission on a broad base would be expected and preferably some experience of cross-cultural work. As this is seen as a long-term appointment, whereas English and French would be acceptable languages initially there would be the expectation of language learning being undertaken.

This unique opportunity is one that needs to be taken advantage of urgently and applicants are requested to write to the General Secretary:

The Revd Reginald G S Harvey
Baptist Missionary Society
PO Box 49
Baptist House
129 Broadway
DIDCOT
Oxon. OX11 8XA.

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EXPECT GREAT Things

MISSIONARY MOVEMENTS

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David and Rachel Quinney-Mee
in February
from El Salvador

DEPARTURES

Joy Ransom
on 20 January 1992 to Okhaldhunga, Nepal

Norma Clark
on 13 February 1992 to São Paulo, Brazil

ACKNOWLEDGEMENTS

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|------------------------|-----------|
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| Annie Mildenhall | 17.09 |
| Mrs F E Mills | 105.28 |
| Annie Rawlinson | 12,494.41 |
| Miss M M McLean | 100.00 |
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Foundation: £50.00; Southampton:
£160.00; Andover: £10.00.

INEVITABLE

It was inevitable! After rushing to overcome production problems with our January *Herald* we failed to proof the first article properly. We do know the difference between Belgium and Belgian and apologise for missing the typographical errors.

Let's **Celebrate!**

WOMEN *Together* Let's **Celebrate!**

April 29, 1992
Westminster Central Hall
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2:15 pm — 3:30 pm
Speaker: Sue Barnett

Sue is a wife, mother, author and well known speaker. She aims to encourage people to make their faith relevant to everyday living. At this celebration, Sue will look at the Baptist Assembly theme 'That the world may believe'.

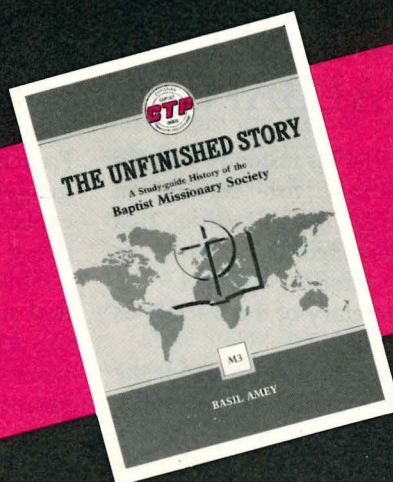
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Baptist Missionary Society
Baptist Union of Great Britain

For more information phone Lesley Edmonds
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**WORKING WITH PEOPLE – CANDIDATES – A MISSIONARY LOOKS
BACK – WHY MISSIONARIES? ★ BICENTENARY ★ CALL TO PRAYER**

APRIL 1992

PRICE 25p

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Cover photo: Karen mother and children in Thailand
(Jacqui Wells)

The BMS has mission links with:

| | | |
|-------------|-----------|-----------|
| Albania | Hungary | Sri Lanka |
| Angola | India | Thailand |
| Belgium | Indonesia | Trinidad |
| Brazil | Jamaica | Zaire |
| El Salvador | Nepal | |
| France | Nicaragua | |

HERALD EDITORIAL COMMENT

So mission is about people! It is about the people on the cover of this magazine who have a right to know that God cares for them. It is about innumerable men, women and children throughout the world for whom Christ died. It is about members of our churches and congregations who are praying, giving and supporting mission in every way they can. It is about people who can no longer deny God's call and are prepared to be those who 'go' to tell the good news. It is about the way God uses ordinary Christians to reach out and touch the lives of countless individuals and to be the 'good news' for them.

If we have any doubts about whether 'missionaries' — or by whatever other name we call them in the future — are needed just look at the list of needs in the Herald each month: pastors, social workers, teachers, doctors, foresters, computer software lecturers, engineers, theological educators and so on.

These are not 'needs' dreamt up by some creative individual in Didcot. They are real needs felt by our overseas partners. They are saying to us, 'In order to fulfil the task of mission where we are we need the support of British Baptists. Please ask some of your people to come over and help us.'

Some of the people who are 'going' overseas today are the young people of our BMS Action teams. From missionaries and others in France, Brazil, India and Bangladesh are coming glowing testimonies of the way these young Brits are prepared to work hard. 'If they are all going to work like this, please send me a team every year from now on,' is a common plea.

People to people in the name of Christ. Long may it continue.

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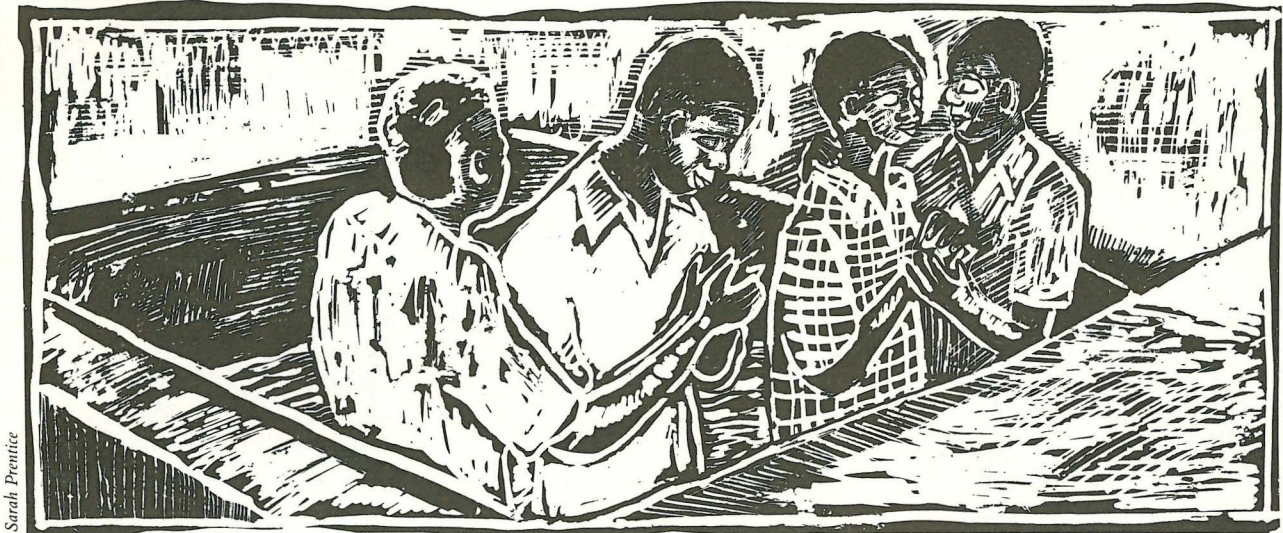
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Enquiries about service overseas to: Personnel Secretary, Janet Claxton

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Baptism: Angola

'ARE MISSIONARIES STILL NEEDED IN THE WORLD TODAY?'



Jim Grenfell, who has been associated with the BMS for over 40 years as a missionary, tutor at a missionary training college and finally as Personnel Secretary, has been asked that question many times.

IT IS NOT surprising because missionaries have had a poor public image for a good many years. Sociologists and anthropologists accuse them of cultural imperialism, destroying other people's rich cultural heritage by imposing their own. They conveniently forget the devastating effect of economic exploitation on culture and the corrupting influence of tourism.

In recent years we have seen how the church in China has not only survived but grown without help from missionaries.

In Angola, despite 30 years of fighting, which forced large numbers of people to become refugees and caused turmoil and great suffering, the church has developed its own leadership. There has been very little help from mission agencies and only minimum missionary participation since 1961, yet the church has grown and is engaged in its own evangelistic outreach.

So, some people argue, if they can do so well without missionary help the missionary era must be over!

In some countries, church leaders ask for help from mission agencies and societies for experts in development, educational and medical work, but, they add, 'Don't call them missionaries!' The missionary is associated with the colonial era they are anxious to forget.

Nationalists, who learned their jargon and slogans from Marxist politicians used to accuse missionaries of being tools of neo-colonialism or even spies for the CIA. Now, the big multi-national corporations don't particularly like the missionaries because some of them, at times, make a stand for justice and protest against the exploitation of the poor.



Crowded church, Luanda, Angola

In several countries where Christian missionaries from the West have worked for almost 200 years, visas are now restricted or denied. Ancient faiths have found new vitality and themselves become missionary religions with mosques, temples, social and teaching centres in numerous cities of Europe and America.



Mosque in Paris

Amongst those who teach theology in the West there is a bewildering variety of opinion regarding the Christian attitude towards people of other faiths. Some argue for a dialogue where it is clearly understood that no-one will try to convert anyone, while others adopt a confrontational attitude. Challenged by the secularism some argue for a religious 'common front' — a drawing together of people of all religions to re-emphasise spiritual and moral values, while others fear this would inevitably lead to syncretism.

Little wonder people in the churches are confused! In the face of social discontent in deprived areas, racial tensions, a growing crime rate, the widening gap between rich and poor, and the decline in church membership, people see Britain as the urgent mission field. Some argue: 'Why squander money and key people on future ventures overseas?'

With so much prejudice based on half-truths and sweeping generalisations it would be surprising if people did not ask questions. Yet one advantage of becoming an older missionary is being able to look back and see that this is not the whole story. When faced with the

questions, 'Are missionaries still needed in the world today?' I have no hesitation in giving a positive answer.

The Church in Many Lands Still Says - 'Come and Help Us'

One pointer which suggests a 'yes' answer to the question is that church leaders from many countries continue to ask for missionaries to 'come over and help' with a variety of jobs; an anaesthetist for Nicaragua and another for a hospital in Nazareth, a pastor prepared to offer 10 years to work with the church in Sri Lanka; teachers of English for Hungary and China; teachers, engineers, forestry workers for Nepal; pastors and social workers for Brazil, to mention just a few of the requests which are in the 'Overseas Needs File' on the desk of the Personnel Secretary in Didcot. They continue to ask for missionaries because they see clearly the needs of their people.

God Still Calls People to be Missionaries

A second pointer to suggest a 'yes' answer to the question is that God still calls men and women to be missionaries. During the five months I

worked as Personnel Secretary more than 230 people wrote to me making initial enquiries about missionary service with the BMS, because they felt God was leading them into His service.

Others came into the office to talk with me and the Overseas Secretaries. Two Candidate Boards were organised to meet those making firm offers of service.

It was thrilling to listen to their testimonies and hear how they felt God was leading them. Three couples were recommended for service in Nepal and a young theological student for work with the church in Brazil.

At Volunteer Boards during the same period we met with three people offering to serve in a voluntary capacity and pay their own fares to work for three months in Nepal, India and Nicaragua.

Two of our missionaries, evacuated from Zaire, went to teach in Hungary and 20 young people in the '28:19 year-out Action Team programme' went to work for a few months with the churches in France, India and Brazil. God still calls people to be missionaries and he knows what he is doing for the world still needs the gospel.

'It was thrilling to listen to their testimonies and hear how they felt God was leading them. Three couples were recommended for service in Nepal and a young theological student for work with the church in Brazil.'



Sheila Brown, teaching typing at Usina Church, Rio



28:19 BMS Action Team, France



de Janeiro, Brazil

The Holy Spirit Makes Missionaries

Roland Allen is remembered for his influential books about mission policy and strategy. He was also deeply concerned about the motive and the resource for mission. In a book *The Ministry of the Spirit*, he emphasised that it is the Holy Spirit who makes missionaries! He wrote:

It was the Holy Spirit who came to the Apostles with the fire of divine love. It was His presence which made them missionaries. Missionary zeal does not grow out of intellectual beliefs, nor out of theological arguments, but out of love. If I do not love a person I am not moved to help him by proofs that he is in need; if I do love him, I wait for no proof of special need to urge me to help him. Knowledge of Christ is so rich a treasure that the spirit of love must necessarily desire to share it.

To read Acts with understanding, we must know, with the real knowledge of experience, that the Spirit of Christ, the Spirit of the Incarnation and the Passion, the Spirit given at Pentecost, is the answer of God to the real need of the world, that is of every single soul in the world; for in the Acts these two meet, the redeeming Spirit and the utter need and it is the redeeming Spirit that reveals the utter need.

This is true to experience. In the past the Holy Spirit who led the Apostles into mission has led men and women in generation after generation into the same mission. He created love in their hearts and they went out into the world convinced that the world needed Christ. The same is true today. The Holy Spirit continues to make missionaries.

So to offer a 'yes' answer to the question with which we started we have these three pointers. In many countries church leaders continue to say: 'Come over and help us'; in the world men and women and little children need what Christ came to bring; and thirdly, God in His love responds to that need by creating love in the hearts of His servants to go out into the world to share that love.

COULD THIS BE YOU?

PERSONNEL NEEDED URGENTLY

BRAZIL



Requests for pastors,
church based community/
social workers/health educator



CHINA



TEFL (English) teachers for
work with Amnesty Foundation

FRANCE



One pastoral couple

ISRAEL



Anaesthetist

ITALY



Two pastoral units

NEPAL



Community foresters;
leather industry specialist;
primary tutorial teachers;
computer software lecturer

NICARAGUA



Doctor – specialist in
anaesthetics, ophthalmology
or neurology

SRI LANKA



One minister/ministerial couple
for at least a
ten year commitment

PLEASE MAKE THESE NEEDS
KNOWN IN YOUR CHURCH!

For more information,
contact Janet Claxton at
BMS on 0235-512077

IN AND OUT OF THE WILDERNESS

BMS doctor, Adrian Hopkins, remembers responding to an appeal during a Sunday School Anniversary when he was seven 'although,' he says, 'perhaps I didn't understand fully what I was doing.'



Sylvia and Adrian Hopkins and family

BY MY TEENAGE years questioning began. I found it hard to accept the resurrection. My scientific mind wanted proofs. One Sunday, having been off school with flu, my parents wouldn't let me go to church. I wasn't pleased. I wanted to see my girlfriend.

With nothing else to do I picked up *Your God is too small*. I realised my thinking was too limited and the resurrection was not that impossible to believe. At the same time, I realised that if Jesus had died for me I had to respond and so I committed my life to him there, alone, whilst everyone else was at church. I was baptised at Rochester Baptist Church a little while later.

My Christian commitment did not have much immediate effect. I had already decided I wanted to be a doctor and ended up going to Queen's College, Dundee.

There I began to think more deeply about my Christian commit-

ment and its relevance to my life. I was involved with the Christian Union and the Christian Medical Fellowship. I also attended Ward Road Baptist Church, where Andrew MacRae was minister, and appreciated the preaching as well as the welcome for the students.

Several things challenged me. When Andrew MacRae left the church, so did all the students. They seemed only interested in listening to sermons. There was no commitment to the local church.

As students everywhere, we spent much time discussing important issues over coffee. I became involved in a project to decorate slum properties in central Dundee for the old and infirm. But it was difficult to get more than one or two of my CU colleagues to help.

To me a Christian commitment meant being ready to go out and do something, not just sitting around discussing theological points. It meant commitment to a Christian church and its activities even if it was going through a bad time. It meant commitment to evangelism and to helping others. It meant

commitment of one's talents, career, money in God's service.

This came to a head at a BMS Summer School. What was I going to do with my medical career? I was challenged by Dr Michael Flowers, home from Bangladesh, and felt that my medical training would take me overseas. Two years later, at another Summer School, I met Dr David Wilson, home from Zaire, and was able to fix up a three month elective period at Kimpese, Zaire.

Those three months were an experience I should not forget. I had seen a mission hospital at work at Kimpese and also had the chance to visit a 'bush hospital' at Bolobo. I saw the effects of corrupt leadership in the church and government. I saw poverty, overworked doctors, the need and I saw my place was helping to meet the need.

Between Summer Schools I had met Sylvia and on returning from Zaire I talked about my feeling for Zaire. Sylvia had always felt she would end up as a missionary in Bangladesh. During a traffic jam in Cardiff I proposed marriage suggesting we could sort out where we

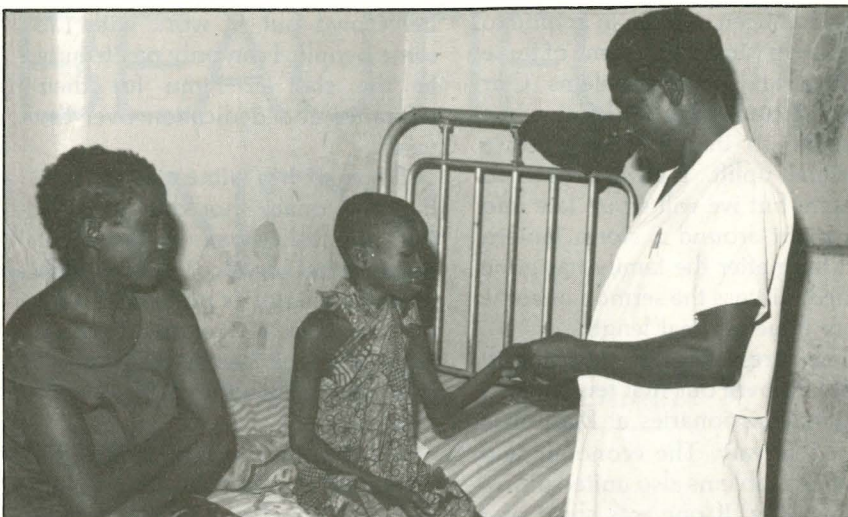
would go afterwards. She accepted and one week after all our training was over we were married.

We then went to Bradford and later worked in Leeds. We ended up in a church in Leeds where Drs Wilson and Flowers were in membership, so we were not allowed to forget our missionary call and in 1974 we were accepted by BMS for medical work in Zaire.

During our time in Leeds, Simon and John were born. This pregnancy was planned almost to the date so that Sylvia could complete a full teaching year and benefit from the Summer holiday and full maternity leave. But God had the last say by sending two at once!

After missionary training at Selly Oak, a tropical medicine course in Liverpool and two months in Brussels, we arrived in Kinshasa on 1 July 1975. Two months later, after a period of orientation at Kimpese and Kinshasa we set off north, just across the equator, to Pimu.

The honeymoon period was short. Only 10 days passed before there was an angry crowd outside the houses of the two doctors yelling for us to go home. We didn't understand what they were yelling, so we stayed. The conflict was provoked by a competent, caring local nurse who wanted more power and clinical responsibility than was compatible with his situation. After an uneasy peace over several months, when I never left the mission, the situation was resolved when the nurse was transferred elsewhere.



Paediatric Ward, Pimu

Pastor Bombimbo, the church leader at Pimu, was very helpful. He is a devout and educated man and able to cross all cultural and economic barriers to minister to missionary and villager alike. He has ministered at Pimu for many years for very little reward and has become a real friend.

It was an unfortunate start to our time at Pimu. The reason for some tensions are obvious. Others are more subtle.

'On one occasion I questioned the worth of charging around doing eye work. We had a visiting pastor from one of the places we work and he told us that after one of our visits every one that we had operated upon had committed themselves or recommitted themselves to Christ. I had my answer.'

The mood of independence from colonial rule which came in the 1960's was more pronounced in an isolated place like Pimu.

Lack of educated nationals at independence meant qualified people find more remunerative work in towns. This is coupled with a better social life for families. At Pimu in the 1970's there were no national senior staff so missionaries were always in senior posts.

Poor by UK standards the missionaries were 'stinking rich' in the eyes of our national colleagues. The missionaries were only there to earn big salaries!

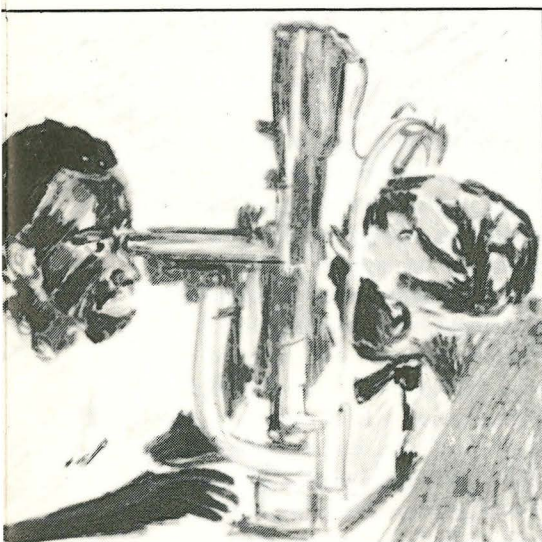
Hospitals with 24 hours service are a western idea not always compatible with African priorities.

Forward planning of more than a few weeks coupled with budget preparation and control were western ideas of management.

Nursing care as understood by missionaries was far different to nursing care as understood by our Zairian colleagues. Our care was mostly what was done by patients' relatives and was not really acceptable if someone from another family or tribe was to do it. Zairian nurses tend to see their role in terms of simple diagnosis and administration of treatments.

Our understanding of the cause of disease is very different to an African. An African often has a certain fatalism whilst the European fights on to the bitter end.

Pastor Gbamo, at one place we visit on our eye and supervision



trips, has been more than helpful to us as we try to resolve some of these cultural and other problems. Our trips include his village when possible so that we can enjoy a spiritual uplift. I always have to preach, but we will sit up late into the night around a storm lantern and long after the family has gone to bed, discuss the sermon or some other issue at great length.

The stress of the relationship problem over our first few months bonded missionaries at Pimu in a very real way. The economic and supply problems also united us in a caring way. If one was short of a commodity it was lent by another who had some or if everyone was short we decided what to do as a group. Once we agreed no one would bake cakes or biscuits. There was virtually no flour. At one stage even bread making came to an end.

Missionaries are determined people. That is why they are where they are. In a small community they work, worship and socialise together. So there were sometimes conflicts between missionaries. Sometimes it was caused by lack of tact or understanding. Other times it was a personality clash. Sometimes the cause was obvious and easily put right. Other times situations were more complex needing time and prayer to put right.

One of my difficulties was being doctor, boss and having to make clinical and administrative decisions and maintain standards of care at work and then being one of

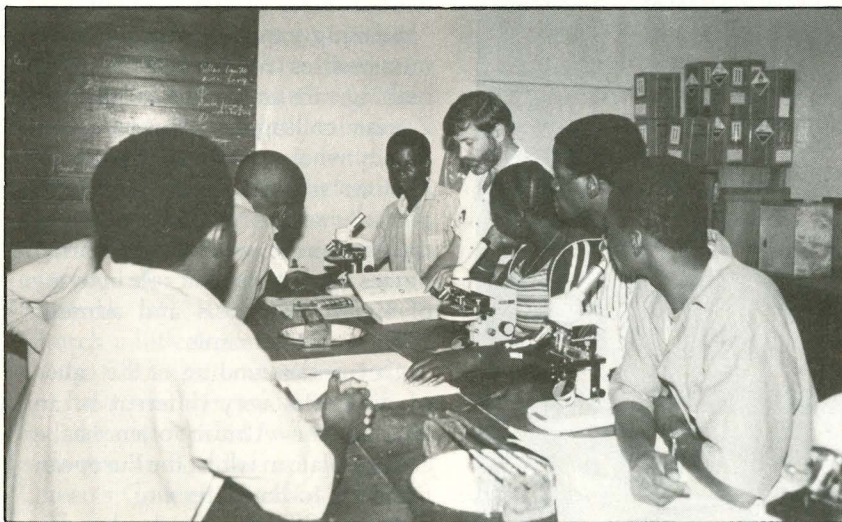
the crowd out of work with the same people. I can only pay tribute to the staff at Pimu for their tolerance and dedication over the years.

So what? My witness as a Christian missionary should be to carry out the task given in the most professional way possible and with as much energy as possible. If I do not do this my words become worthless. This has been my aim. I trust that something has been achieved.

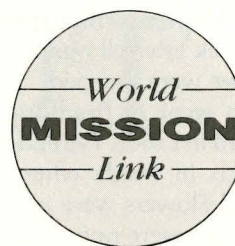
On one occasion I questioned the worth of charging around doing eye work. We had a visiting pastor from one of the places we work and he told us that after one of our visits every one that we had operated upon had committed themselves or recommitted themselves to Christ. I had my answer. Although I often preach when present on a Sunday in this village, the biggest impact was the work that I had been doing on an occasion when I did not preach.

Many Christians feel guilty if they are not directly involved in the proclamation of the gospel. Let us remember that Jesus spent a lot of time healing and doing good. It was not all preaching.

This has been extracted from Wanderings in and out of the Wilderness one of several mini-biographies of BMS 20th century missionaries which we shall be publishing during our BiCentenary celebrations.



Adrian Hopkins and nursing students



WORLD MISSION LINK is one year old! A year of learning and rejoicing and —

In our area we still find we have much explaining to do about WML. Churches ask us if changing to WML has really made any difference.

It is too early to say what the long-term effects of WML will be but after a year we can say that more churches were involved in some sort of mission event — Link-Up, Staff Teams, Mission Education — in 1991 than in previous years.

The numbers attending 'No Small Change', the BMS Staff Team event, are rising with many speaking in appreciation about a new way of sharing world mission.

Over 400 Link-Up groups — over 1,600 churches — have asked for a Link-Up missionary and a third of these have had a Link-Up visit.

Many groups are exploring how they can learn and share with churches in other countries through Link-Up.

I'm sorry to trouble you again but our Link-Up group has not yet received the missionary profiles.

It is not just the churches that are learning. The WML desk has had to adapt and change and, yes, there are delays in getting some material out, but all promised material will eventually arrive.

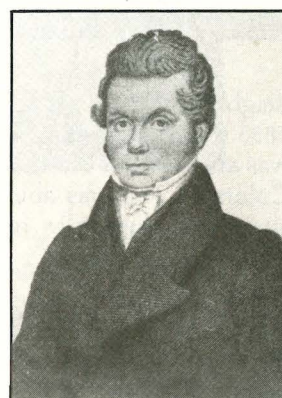
WML is very different from the previous Deputation programme. Are any steps being taken to monitor or evaluate the new scheme?

Yes. All parts of the WML programme are being monitored. Churches involved in the various parts of the programme are being asked to help in this. The comments received are fed into the system so that needs for materials are heard, ideas for the future noted, mistakes corrected. We need this help so if you get an evaluation form do fill it in and return.

We are all learning. From a missionary letter: 'The new system is about making relationships. It's very challenging. We recognise our responsibility in this.'

THE BEAUTIFUL LANDS

BMS work in Sri Lanka and Nepal by Jan Kendall



Ebenezer Daniel

These two lands on the edge of India are very different. One is land-locked; the other is an island. One is predominantly Buddhist; the other a Hindu kingdom. One is a land where BMS has been at work since 1812; the other is a comparatively new venture, with work only on a united Christian front since 1954.

CEYLON/SRI LANKA

Ceylon (the ancient sanskrit name Sri Lanka was adopted in 1972) is a beautiful island; the kind one would wish to be shipwrecked on along with eight records. It has an area about the size of Wales. It is a tropical country with little change of temperature throughout the year. The south-west monsoon blows from April to September, and the north-east from October to March. Nowadays tea, rubber, and coconuts are the mainstay of the economy, with efforts being made to make the country self-sufficient in rice — the staple food of the people.

Over two-thirds of the people are Sinhalese, (that is of Aryan descent, and therefore more closely related to Europeans), and over one-fifth are Tamils. Other people groups include small numbers of Moslems, Burghers (of Dutch descent), and Veddas (Ceylonese aborigines).

THE PIONEER WORK

In 1812 when the BMS was 20 years old, James Chater along with his wife Ann came to Ceylon from Burma because of his wife's ill health. The British and Foreign Bible Society began work in Ceylon that same year. However the Dutch government alienated the people by allowing only professing Christians to government appointments, and this produced a great unwillingness to listen to the Christian missionaries. After three years, Chater's first church in Colombo had only three members. One of these was Henry Siers, who had left the Dutch Church with a lot of opposition and became Chater's assistant helping with the translation of the New Testament into Portuguese.

Chater was succeeded by Ebenezer Daniel, a man who threw himself into all his labours. Even so the day he landed, he preached twice in English. Within three months 16 people had been admitted to church membership and within a year he was able to preach in Sinhalese. He reorganised and developed the work on the island, starting Sunday school work for about 100 children. Scripture readers or colporteurs were appointed to go from house to house and read the Bible in Sinhalese or Portuguese to any who wanted to hear. Preaching stations were opened in different parts of Colombo, and regular visits were paid to six or seven



neighbouring villages. On the death of his wife at sea in 1835 (returning to England for health reasons), Daniel was able to leave Harris, a newly-arrived missionary at Colombo, and was able to tour the island in quite a successful attempt to reach the people in the jungle villages.

FORGING AHEAD

In the remaining years of the 19th century, many mission stations were opened by other BMS missionaries. These were to be found at Kandy, in the centre of the island; at Matale 16 miles north of Kandy; at Ratnapura, 56 miles south-east of Colombo and capital of Sabaragamuwa Province; at Matara in the extreme south, as well as in Colombo itself. In 1867 the English speaking Baptist church moved to a fine building at Cinnamon Gardens in the centre of Colombo.

Bible translation work made great headway at this time. BMS missionary Charles Carter translated the whole Bible into Sinhalese. He also wrote dictionaries, grammars and a book of Sinhalese hymns. To avoid losses in transit his wife wrote out copies of the entire Bible in Sinhalese and two of the dictionaries he compiled, one of which was reckoned as having 80,000 Sinhalese words.

Akin to this a newly married missionary couple, the Dawsons, established a printing press in Kandy, which at one time printed 90,000 tracts annually in four languages (English, Sinhalese, Dutch and Portuguese). Buddhist priests occasionally came to see it and were said to regard it as an object of wonder and miraculous power!

Schools work has always been one in which Christian missionaries have placed great emphasis. At first there were difficulties in getting parents to send their children, because they looked on education as something novel and intrusive, especially for girls. James Chater, the first BMS missionary, established 10 boys' schools which had an attendance of nearly 500. Ann Chater superintended the work of two girls' schools in Colombo, and these were so successful that another three girls' schools

were begun. In Ebenezer Daniel's time the number of schools had increased to 44, with 1,000 pupils. This work continued to grow, attracting more and more pupils. In celebration of its centenary on the island in 1912 a boys' school was built with money from the Arthington Fund, which was to be renamed Carey Baptist College in 1925. In 1954 it was observed that all schools and colleges on the island had become overcrowded, but none had progressed so rapidly as Carey College, with a staff of over 55, 16 of whom were



Baptists. Mr W M P Jayatunga, the Principal of Carey College, wrote in that year: 'As far as I am concerned, the most promising feature is that the number of our Christian children has increased. We now have over 200, and the most inspiring activity of the week is the Christian Meeting held every Friday. We have a ready response from boys who are always willing to take part, either speaking a few words, offering prayer, reading the Scriptures, or giving special songs.'



W M P Jayatunga

CHURCH UNITY AND INDEPENDENCE

Returning to the 19th century some comments must be made about the progress of the churches towards independence and unity. As early as 1863 Kandy and Matale churches became self-supporting and elected pastors for themselves. All the churches had become self-supporting by 1893. The Ceylon Baptist Union was formed in 1895 as a means of strength and encouragement to the churches. At first the mission evangelists became the pastors of the churches and the mission stations (that is, centres where there were not enough Christians to form a church) declined. All the churches were Sinhalese or English speaking, with one exception, which was a Tamil Baptist Church.

In 1924 Revd C E Wilson, General Secretary of the BMS visited Ceylon to bring the sad news that owing to shortage of funds the maintenance grant for the work in Ceylon was to be cut by one-half, and that this one-half was to be reduced each year and to disappear after 10 years. This was a savage blow. A missionary in Ceylon wrote: 'That looked like the beginning of the end of the BMS in Ceylon and a heavy blow from any point of view. However the inevitable was faced courageously and 30 years later we are inclined to say that the drastic reduction has proved to be a blessing in disguise.'

What transpired was that the authority and organisation shifted from England to Ceylon, with a central body, the Ceylon Baptist Council, being formed.

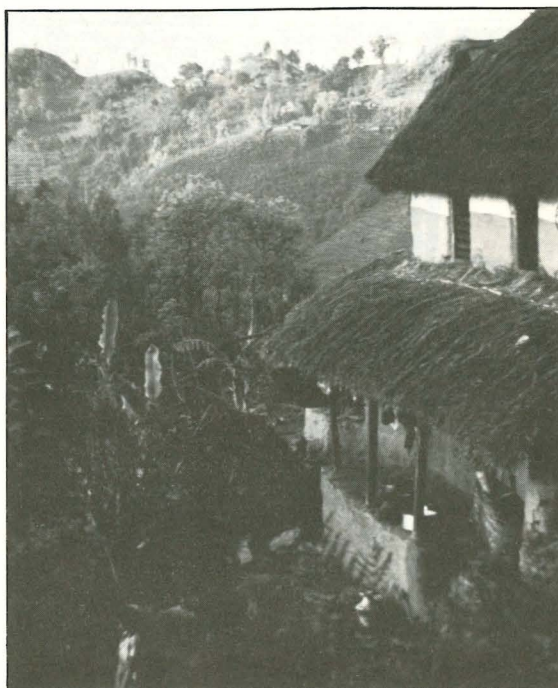
JAMES PERERA AND FAMILY

With the background of all these facts and figures it would be good to highlight one particular Sinhalese Buddhist family, of whom many came to faith in Christ. James Perera was a student at the Wesley College, Colombo and there accepted Christ as his Saviour. His family, however, did not welcome this as good news, and because he would not give up this new religion, he was thrown out of the house into the rain with just his bed, Bible and a few belongings. He became a colporteur with the Bible Society and sold many hundreds of gospels on board ships in Colombo Harbour. From there he became a theological student and went on into the Baptist ministry. His family eventually became reconciled to his new life and one of his sons served as a deacon at Cinnamon Gardens Church in Colombo.

Ceylon celebrated its Independence Day on 4 February 1948; at that time there were 26 Baptist churches, 20 ministers and 1,600 members. Since that time there have been tensions between members of the Sinhalese and the Tamil communities, and though there is freedom of worship, and the small Baptist community is not seen as a threat, the number of serving missionaries has been restricted to five or six. These BMS missionaries are welcomed as co-workers, working with the Sri Lanka Baptist Sangamaya (or Union).

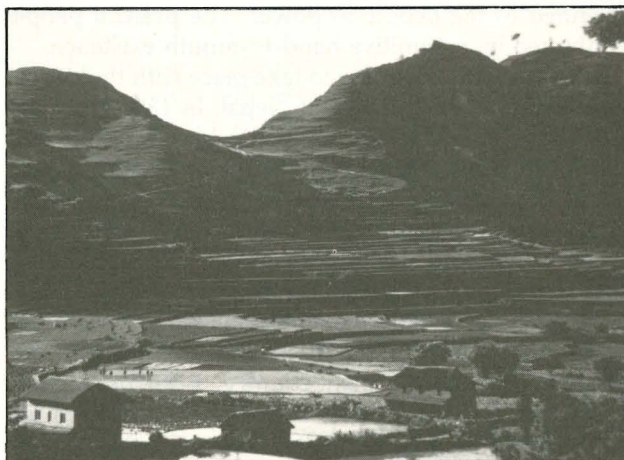


A living church in Sri Lanka

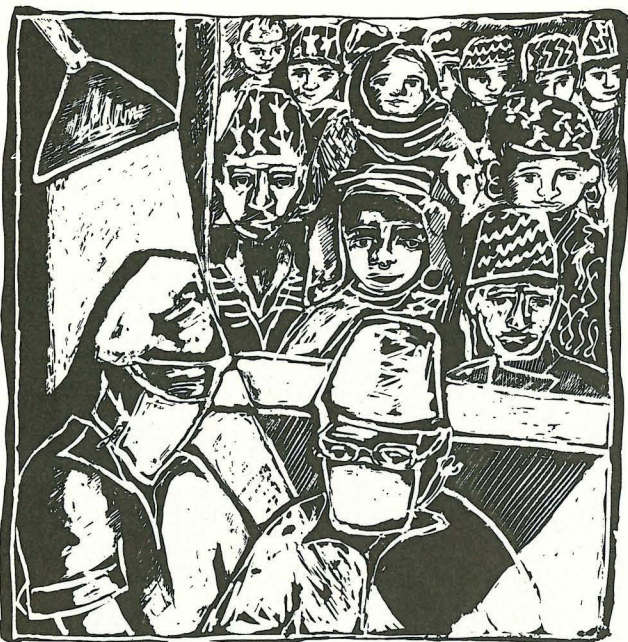


NEPAL

Nepal is situated in central Asia, a country about 500 miles long and 120 miles wide. It nestles between the plains of India and the foothills of the Himalayan mountains. It is one of the five poorest nations in the



world, on an economic level with Ethiopia. For 150 years from 1846-1951 it kept its borders closed in an attempt to preserve its purity as a Hindu nation. It may not be realised but prior to this period, when the trade routes were open, and visitors, particularly traders, came from China, Tibet, Hindustan, Kashmir and the Punjab, missionaries from the Capuchin Order sent 20 expeditions of missionaries to this mission in groups of anything from two to 10 members. They spent their time writing reports to their superiors, writing dictionaries of the language and journals about the religions and customs of the people. They gave instruction in their faith, and baptised those adults that believed and requested it. They performed nine Christian marriages and led Christians in worship. But generally they considered their mission a failure, and had to evacuate to India



Sarah Prentice

when the political climate changed, and all foreigners were regarded with suspicion.

In 1846 the monarchy in Nepal had lost its power, and the country was governed by one family of Prime Ministers: the Ranas. These were dark days for the Nepali people; shut off from the rest of the world, in a showpiece Hindu state, with few resources, and wealth confined to the people in power. The peasant people continued in a primitive hand-to-mouth existence.

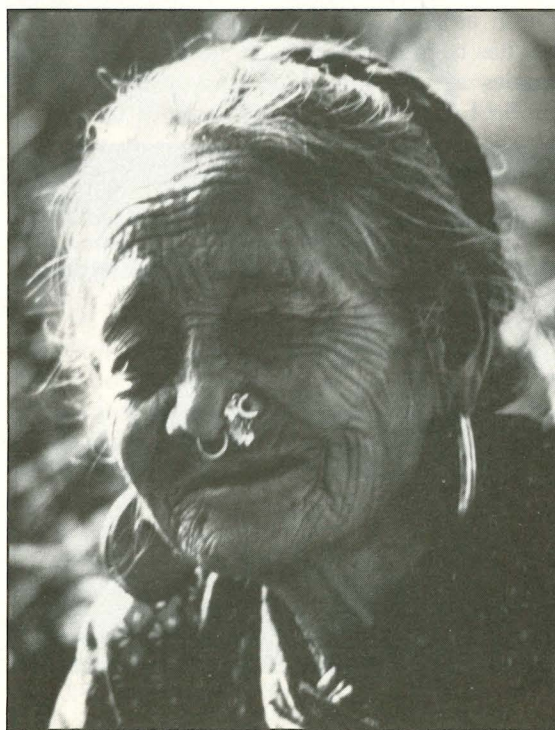
Mission work was able to take place with the people who lived on the borders of Nepal. In 1892 Nepalese Christians formed their own Gorkha Mission and European/North American Mission Stations were established in two particular areas, firstly, where Nepali emigres had settled in the Darjeeling tea plantations and secondly, around the various Indian railway stations that stopped at the Nepali border.

In 1950, in a palace revolution, King Tribhuvan broke the power of the Rana Prime Ministers and became ruler of his own country. Both democratic processes, and the borders of Nepal were opened up.

The beginnings of the United Mission to Nepal took place in an unassuming way. In 1949 Dr Bob Fleming, an American Methodist had applied for and been granted permission to go into Nepal on an expedition to study and collect birds. A second trip was made 1951-52 in which he took his family and another missionary couple Dr Carl Friedericks and his wife Betty Ann, plus stocks of medicine and equipment for a clinic. They stayed in Tansen for six weeks, and saw about 1,500 patients in that time. About 200 people watched through the window as they performed their first operation, at the end of which Dr Friedericks displayed the bladder stone to the onlookers, who gave a spontaneous cheer. At the end of their stay town leaders came and asked them to return and establish a hospital at Tansen. And so from this small beginning the UMN came into being in 1954, not without conditions, and restrictions (such as open evangelism and seeking of

converts being forbidden). Some Christians were informed against and spent time in prison.

The situation changed again in June 1990 when the King made an announcement, granting amnesty to all religious prisoners, and dismissing all cases against people waiting trial for religious activities. Along with many other Societies, the BMS has sent missionaries to help in this Partnership. The first missionary was a nurse, who worked in the hospital at Kathmandu. Other nurses, teachers, administrators, community workers, dentists and engineers have followed. ■



THE OTHER SIDE OF THE STORY

'If you're not too interested "in the how we were evacuated from Zaire and now we're feeling guilty" stories, I can't blame you,' writes Carolyn Green. 'It was interesting at first, but now it's a bit boring. If I give you the other side of the story, perhaps you'll find it is not so boring after all.'

ONE DAY in September 1991, the balloon we'd all been watching went up. Advice from all quarters said that expatriates, and even missionaries, should leave. Most heeded the advice. However, some of us stayed on as the time wasn't right. Let me tell you about that day at Kimpese.

The local population didn't know what was happening. Planes were arriving and leaving all day, or so it seemed. The missionaries were all leaving, it seemed. The large crowd of unknown young Americans, Peace Corps volunteers from the whole of Bas-Zaire, were milling around. Suddenly they too had gone and there was an eerie quiet.



Left:
Carolyn and
Steve Green
Below:
Scenes of
evacuation



Walking back from the airstrip through the hospital, an old lady commented in amazement, 'Oh, look! They've left her behind!'

I was tickled but the humour didn't last too long as we realised that out of a missionary group of over 30 people, only 11 remained. It was like a mass bereavement. The church was stunned, because, although they had known it might happen, they hadn't ever faced the reality.

It was a temptation to sit and sob, but we remembered that a praise

evening had been arranged by the Hospital Christian Fellowship group. Frankly, we weren't in the mood, but being involved in the music group we had to. The auditorium was full. The evening passed well with songs and praises and an evangelistic address from a Malian dentist.

By the clock, it was time to finish, but Madituka Beyo, the head of the HCF training school, realised that this was just a preparation. He called us to repent. Repent of our involvement with corruption and the regime which had precipitated all the troubles of the week. There was an amazing reaction to this call.

Steve and I had read other people's prayer letters that 'the Spirit fell on the meeting'. That was the only description of what followed. Every person present was on their knees, weeping and confessing their part in the folly of the country. They cried aloud for God to forgive them, for putting a man in the place of God, for singing songs to him, calling him saviour of the nation, having his image in every

'Steve and I had read other people's prayer letters that "the Spirit fell on the meeting". That was the only description of what followed.'



public place. They called to God for forgiveness for not having spoken out against dishonesty, by their silence accepting the system of bribery and corruption.

They, no we, wept and prayed for quite a while, and then there followed an hour of powerful prophetic prayer. Prophetic in the sense of speaking God's Word into the current situation, reminding God of His promise in 2 Chronicles 7:14, and claiming the promise made to heal the land when the people pray.

We were stunned by that evening. In fact Steve and I said, as we walked home, 'If we die tonight it will all have been worth it.' And we knew that this group was not the only group praying in Zaire that night. Eleven years in Zaire was just the run-up to seeking God's hand on a group of people. We were thrilled to have been there.

Next morning, as two of the three expatriates at the French service, we felt a tremendous privilege to be there with, and be a part of the Church. Some of our colleagues had been 'taken out of the situation' but we felt that God was reassuring us that there was a place for us at IME for a little while.

The five weeks that followed were the best of our missionary lives. They were very difficult. Can you believe that in the midst of national disaster, the nurses went on strike for more pay? Gwen Hunter and Steve ran the gauntlet of troubled Kinshasa to track down drug supplies, then Gwen, accompanied by Charles Harvey, a Canadian pastor, made two more trips to buy up as much medicine as possible and try to find money from the banks to pay salaries.

But the fellowship was deep and we talked and prayed at a level we'd not achieved before. As we emptied colleague's houses and distributed their possessions, we were re-



minded of the fragility of all we possess and that Jesus is the only 'sure thing'.

*If my people which are called by My name will humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven and will forgive their sins and heal their land.
2 CHRONICLES 7:14*

In the last week that we were at IME in October, there was an extraordinary meeting of the Board to discuss the nurses' pay demands. During the lunch break, Steve was talking with some of the leaders of the church communities. They brought up the subject of corruption in the church — the willingness of the Protestant Church as a whole to accept political favours from the President and the church's failure to speak out against bribery, theft and violence.

From these Zairian friends came the conviction that if the church in Zaire was to survive, it must truly become a 'confessing' church. They likened the situation to that of wartime Germany when the state church was silent on the issues of the day. Only the confessing Church spoke out, was persecuted and suffered. At the end of the day the acquiescent church died and the confessing church is still alive.

They asked Steve, 'Are you with us? Will you pray with us that the Church of Christ in Zaire becomes a confessing and prophetic church?'

His answer was, and still is, 'I'm with you.'

So when you hear depressing news of Zaire, remember these signs, the ones we were privileged to see and hear, and share now with you. When Steve returns, can he assure our brothers and sisters in Zaire that you are 'with them' in this? ■

It's not as bad as all that . . .' Chris and Alison Rudall had been assured in the weeks preceding their interview with the BMS Candidate Board.

HERE WE WERE, arriving once again at Baptist House, this time for the final and possibly most probing of the series of interviews and medicals by which the Board was to assess our suitability for service overseas. I felt as if we had leapt through a series of hoops, and in front of us lay the final one, soaked in petrol and ready for ignition.

After a kind welcome from the chairman, we were invited into the coffee lounge and asked to 'meet' him again, this time in front of a camera as part of a publicity video. Accordingly, we shook hands at least three more times until the film director was satisfied and we could go ahead and drink one of several cups of coffee we had been proffered as part of the screenplay.

I had arrived with several reservations in the back of my mind, none of which I had found easy to express, even to myself.

There was an unnerving sense of our lives in their hands. Up to that point, we had been seeking the Lord's direction for ourselves, then making the decisions, step by step.

Now we were being expected to hand over the package of our experience to the Board for their verdict. I hoped and prayed that they would be attuned to the Holy Spirit's prompting and that in reality the decision still lay in God's hands. Our family's future is surely our responsibility — and here we were trusting the judgement of a group of people, the majority of whom we had never met before.

Why were we prepared to do it? A respect for the BMS built up over many years; many months of



ON THE RECEIVING END



Christopher and Alison Rudall

seeking the Lord's direction, and a strong sense that if we were to reject this opportunity, it would be like setting our hands to the plough and looking back.

I was concerned too about a rather paternalistic approach that we had come across elsewhere — 'We know what is best for you ...'.

Was the Board prepared to give us credit for the journey we had already travelled on to reach this point?

For someone used to the single-interview, straight-answer approach of job-hunting in the industrial environment, the whole process had seemed an odd way of going about recruitment. But as we

Christopher and Alison Rudall, with their two boys — Alexander who is nearly three and David who is just over one year old — have been accepted for service in Nepal. Seconded to the International Nepal Fellowship, Christopher will be involved in community water supplies and sanitation work.

had progressed through the selection process I had become reconciled to the need for such a cautious, step-by-step approach. By the time we came before the Board I felt that we had nothing to lose.

Our only responsibility was to be clear; clear about what we believed God was saying to us, and clear in our answers to the Board's questions. In understanding this, the pressure of the situation was immediately removed. There was no competition, no success or failure, only discerning God's will on the matter. For these reasons it also seemed somehow inappropriate that we should afterwards be congratulated by friends for being accepted.

As the day progressed, we became reassuringly aware that these people were not there to judge, criticise, or catch us out, but to do what was right in God's sight — from the warm welcome to the opening time of worship and meditation and into the interviews.

For the final session of the day we were ushered into a room to find tables arranged in a large square and 16 or so members of the Board sitting round smiling at us — a potentially intimidating situation, but at the same time it is difficult to see how it could be avoided if a corporate decision is to be reached.

Some questions were easy. 'Do you like curry?' Some were more probing, and some were impossible to answer. 'What would you do if. . . ?'

Following this we were sent out during final deliberations then brought in to hear the verdict.

'It seems good to us ...' and, yes, it seemed good to us too.

After our acceptance and welcome into the BMS 'family', we were ushered away for photographs. And as we talked to various people in Baptist House, the word seemed to have spread through the building before us. I wondered if a message had flashed up on all the computer monitors in the building — '***RUDALLS ACCEPTED***'.

Afterwards, I thought about how we had been on the receiving end of something, but what exactly? We had not been before a firing squad, neither had we been prisoners in the dock, but we had been on the receiving end of something very special — a group of people committed to seeking the Lord's will for us, and in so doing, seeking the best for us and our family. ■

A CELEBRATION IN FLOWERS

With Love to the World —

200 years of the
Baptist Missionary Society

12, 13 June

BROADMEAD BAPTIST CHURCH BRISTOL FLOWER FESTIVAL

9.30 am — 9.00 pm

Admission £1.50 adults
50p children

Enquiries re coach parties, etc.
Tel: (0272) 656447



Dr and Mrs Wickramasinghe, Sri Lanka

New Appointment

Former Serampore student, Dr W G Wickramasinghe, has recently been appointed Justice of the Peace for the whole of Sri Lanka.

Dr Wickramasinghe took his oaths before a High Court Judge in Colombo on 14 February.

Dr Wickramasinghe, who is the president of the Sri Lanka Baptist Sangamaya (union), was principal of Carey College, Sri Lanka, for 21 years and principal of Trinity College, Kandy for 11 years.

He serves on many national and international committees including the General Council of the Baptist World Alliance and the Asian Baptist Fellowship of which he was the first chairman.

Evidently the plane, which was carrying a Swiss missionary couple, clipped a tree close to the airstrip at Muanza, an area of American Baptist linked work. The husband was killed and Mvumbi, the Zairian pilot who is well known to BMS missionaries in Kimpese, was seriously injured. He was evacuated to a hospital in South Africa where he is on a ventilator and dialysis support machine.

Serampore

A report from the Theology Department of Serampore College says that 'Carey's arrival in India in 1793 has caught the imagination of many individuals and bodies, not only in India, but throughout the world.

'We (in Serampore), at first, have been slow to react, but now many plans are being thought-out, some have already been worked out, to celebrate the events.

'The plans for a new building project for classrooms, gymnasium-cum-meeting hall, seminar complex, lectures, consultations, seminars, film project, publication and others are taking final shape.

'The government, the university grant commission, church bodies and individuals will be approached for their help and co-operation.'

Private University

With the help of the United Mission to Nepal, the country's first private university will develop into an advanced education centre of international standard.

'We think it's very important to encourage high-quality education, which will save the best students from going abroad for further study,' says Mark Keller, UMN Education Secretary.

Independently from the national system, Kathmandu University is building its new campus in beautiful surroundings just outside Kathmandu. UMN's promised involvement includes funding for the main science building, providing four expatriate science teachers and scholarship funds.

Started as Kathmandu Valley Campus a few years ago, Kathmandu University now has about 500 science students. When the expansion is finished, the

number of students will be around 2,000 and courses will also be given in computer science and possibly education and business administration.

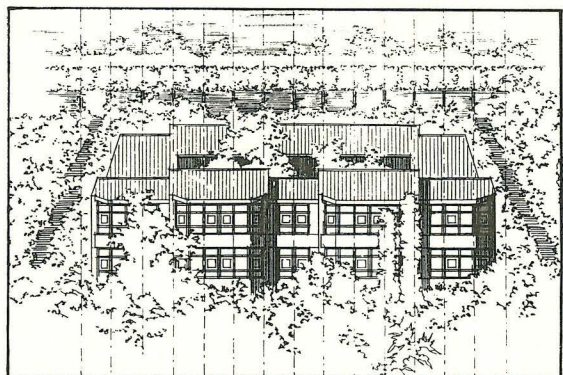
'The possibilities to form international linkages and to develop a curriculum that is responsive to the present needs of society are other important reasons for UMN's commitment,' said Mark Keller.

from 'UMN News'
January 1992

Younger Leadership

At the National Chinese Christian Conference held in Beijing in January a call was made for a renewed emphasis on younger leadership, the role of women, church order and commitment to the Three-Self principles of self-government, self-support and self-propagation.

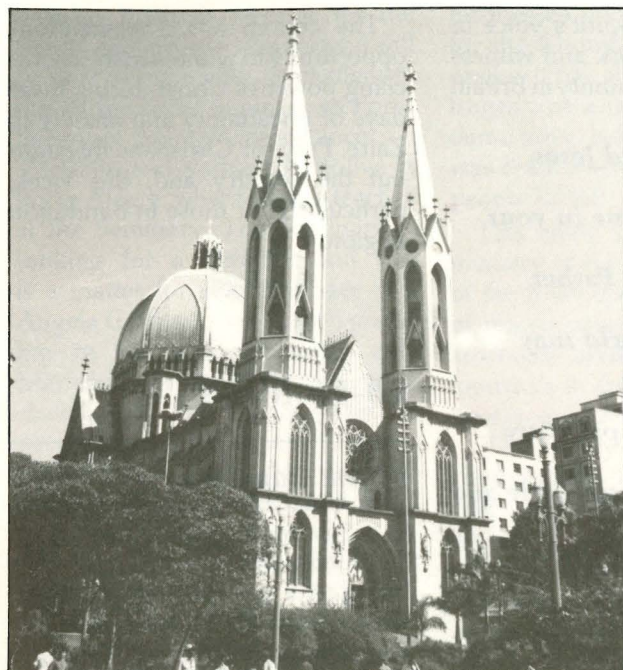
The 273 delegates from throughout China heard a report called 'Grace Beyond Words' which outlined the work of the Protestant churches during the past five years. The report noted that the number of Protestant churches in China has risen from 4,000 in 1986 to more than 7,000 today.



Kathmandu University's main science building

Accident

The Missionary Aviation Fellowship plane, *Mike Victor*, based at IME Kimpese, Zaire, crashed near Muanza, in the Bandundu Region, early in February.



Cathedral, São Paulo, Brazil

Carey Speaks Today

'Well of course he does! You'd expect the Archbishop of Canterbury to do that.'

'No! Not George. William! One of the founders of the Baptist Missionary Society. . . .'

The conference began with a well-prepared 'radio-script' along these lines.

The Rev David Smith, the main speaker gave a very fine address on Carey, the back-ground to his views; on mission; his views on scripture and mission; what has happened to this vision and what we can learn from it.

It is challenging to reflect on whether or not we have Carey's commitment to know what scripture says and his determination to act on what he found.

We are probably familiar with his saying, 'Expect great things from God, attempt great things for God.'

The concern of the organisers – Edinburgh and Lothians Baptist Missionary

Auxiliary – was not only to look back to Carey, but also to consider our responsibility to take the gospel to the ethnic communities of our city.

A debate, with the motion, 'To win and nurture converts from the ethnic communities, we need a special agency rather than our churches,' focused our minds on this subject.

Four people from 'Asian Concern' formed a panel to answer questions. From what they said, it was hard to avoid the impression that the churches, of various denominations, are not doing much in this task, although individuals from the churches are active.

This impression takes us back to Carey. In the 1790's, the Particular Baptists, to which Carey belonged, depended so absolutely on the sovereignty of God that they actually did little about overseas mission.

Challenge is necessary, but so is the assurance that, in Carey's words of, 'I have God, and His Word is sure . . . and God's cause will triumph.'

Confidence

In a recent survey, Brazilians said they had more confidence in the Catholic Church than any other institution in the country.

Of the 950 people polled, 48 per cent said the Catholic Church had a credible reputation. A similar poll in 1990 gave the church a 45 per cent approval rate.

The big losers in the survey were Brazil's government and political parties. The government's approval rating fell from 36 per cent in the 1990 survey to six per cent last year. Political parties, which have never ranked very highly, fell from seven per cent to three per cent.

Assembly Missionary Speaker

The annual missionary sermon will be preached by Dr Denton Lotz, General Secretary of the Baptist World Alliance, during the closing of the 1992 Baptist Assembly on Thursday, 30 April.

Dr Lotz was appointed Director of Evangelism and Education of the BWA in 1980, and then became General Secretary in 1988. Prior to his appointment, he was a missionary with the American Baptist Churches in the USA. He served for 11 years as a Professor at Ruschlikon Seminary, Switzerland.

With a passionate desire for evangelism, Dr Lotz has played a major role in bringing together theologians to discuss issues of contextualisation, secularism and proclaiming the Gospel today.

VIEW POINT

I am writing to express my profound disquiet concerning the article on El Salvador in the January edition of the *Herald*.

It was an interesting account of Northern Baptist College students to that country. However, I am concerned first about the way that the words from the Communion were used. It seemed to imply that the people's suffering in El Salvador had atoning and redeeming significance.

Now, their suffering is great, but not unique. The work foreshadowed in the words of the Institution is unique. By Jesus' death alone can sinful and guilty men and women be saved. To use the words of the Institution to describe people's suffering is wrong and should at all costs be avoided.

Second, I was concerned that the students were going back to find out where God is working. That sentiment seemed to imply that God has not revealed Himself clearly. Surely the whole point is that God has clearly revealed Himself, in Jesus, and that this revelation has been inscripturated. He, God, has clearly revealed Himself so men and women must listen to Him. He has already spoken. There's no need to look, simply humble oneself and listen.

I am writing as pastor of a Baptist Church but am not writing on behalf of the church.

Patrick J Buckley
North Baddesley
Southampton

CALL TO PRAYER

19-25 APRIL

*Bangladesh:
Christian Education*

Sunday School work is an important part of nurturing young Christians in Bangladesh. The teaching of religion in schools is compulsory and the children of Christian families may be tested on their faith — but there may be no competent teacher to train them. Pray for Christian teachers in schools — that they may see their profession as a relevant and happy vocation.

Valerie Hamilton heads up the Sunday School work for the Bangladesh Baptist Sangha (Union). She reports on one Bible Camp held at the end of last year:

'At a camp in a small village way off the beaten track about 130 children attended from 10 Sunday Schools. The Church there was working through some problems and had an awareness of the need for the Lord to work among them. As we held meetings with the children, grown-ups also came and a number of people from other faiths stood around to listen. It was a tremendous opportunity to witness. We pray for her and all her Bangladeshi colleagues in their vital work among children.

26 APRIL-2 MAY

Baptist Assembly

At the Westminster Central Hall this week, the BiCentenary celebrations will be launched during the Baptist Assembly! The meetings will be driven by the Assembly theme, 'That the World may Believe'. While we celebrate the past we look forward to the future —

eager to hear the Spirit's voice in new methods of work and witness for the Baptist community in Britain and overseas.

***And are you, Lord Jesus,
still praying
that we may be one in your
love,
like you with the Father
uniting
that all in the world may
believe?***

***And are you still patiently
working
with people who squabble and
split,
their backs on the world
ever turning
on people you died
to forgive?***

***Lord Jesus,
keep on praying for us,
keep on working for us,
transform today's
sad group of disciples
as you changed your
mixed up band of apostles
and create a church,
united in love,
linked in service,
one in mission
to a world that longs to
believe.***

3-9 MAY

Zaire: Bandundu Region

From the great River Zaire in the west to Lake Mai-Ndombe in the east; from the equatorial rain forest in the north to the Rivers Kwa and Kasai in the south, is the Bandundu Region. There are four villages large enough to be called 'towns' with populations of around 20,000 each. Communications are poor, transport unreliable and life difficult. Life is no less difficult during these troubled times in Zaire.

This week we remember Pastor Eboma, Regional President, and Pastor Mompanda, responsible for overseeing evangelism in the region.

The church has a tremendous opportunity to witness to the reconciling power of Christ during these days of uncertainty and anxiety in Zaire. Pray for Christians throughout the country and, this week, particularly for those in Bandundu Region.

10-16 MAY

Nepal: Education

As a new freedom takes root in Nepal and people learn more of democracy, the education of Nepal's people becomes a burning issue. In order to take its rightful place in world politics, Nepal needs to use the tremendous resources available to it in her people.

The United Mission to Nepal is involved in training in a number of ways — through the Kathmandu Business School, the Gandaki Boarding School and the Karnali Technical School to name a few. Non-formal education is another important feature of UMN education work. We remember Joy Ransom, Corinna Woods, Graham and Debbie Atkinson, Ruth and Jeremy Clewett, and Sheila Loader — all involved in education in Nepal. Being a teacher brings with it many opportunities as Sheila says,

'What would you do if a Hindu teacher, guru, turned up on your doorstep one day and said, "I know you are a Christian, explain the gospel to me!" There are so many thirsty for God's Word.'

17-23 MAY

*Brazil: Rio Grande do Sul
and Santa Catarina*

The two most southerly states in Brazil with a strong Germanic and Italian influence, they are seen by Brazilian Baptists as their greatest evangelistic challenge. The need to

develop methods suitable for the region and prepare leaders who will be able to cope with its challenges makes the small seminary in Porto Alegre of strategic importance.

Martin and Kathie Hewitt live in Porto Alegre, where Martin teaches at the Seminary. The Seminary is looking for a Director and this is a matter for prayer. Roger and Angela Collinson are church planting in Rio Grande. Chris and Marion Collicott are involved in local church and Association work in São Bento, Santa Catarina. We pray for more Brazilian pastors eager to work in this area which is culturally so different from the rest of Brazil, and for the strengthening of church life in Associations.

24-30 MAY

Expect Great Things from God. Attempt Great Things for God.

William Carey's famous epithet was the theme of a sermon preached by him in Nottingham in May 1792. He expounded Isaiah 54: 'Enlarge the space for your dwelling, extend the curtains of your tent to the full.' God speaking through contemporary events was telling His people to be bolder, to widen their vision and so, Carey said, through the events of 1792, was calling it to mission.

And so He does today. We remember the life, work and witness of the Baptist Associations in England, Scotland and Wales; and for all churches that the vision for world mission may be renewed and lie at the heart of the church's life.

31 MAY-6 JUNE

Zaire: Kinshasa

As capital of Zaire and seat of government, Kinshasa is the centre of administration for civil and military authorities, for private

businesses and organisations and for the Church. Over the past few weeks, it has also been the focus of tragedy as a march for peace and democracy led by church leaders was fired on by soldiers and many people killed.

This week, let us remember the ministry of the Baptist Community of the River Zaire in Kinshasa and of missionaries who are in Britain anxiously awaiting news of developments in Zaire. As one returned missionary said,

'The money has been devaluing continuously, and food prices are very high so that it's hard to imagine how an ordinary Zairian family is able to survive. Most of the expatriate community has left and many factories, warehouses and stores remain severely affected so that 75 per cent of the Kinshasa workforce is now unemployed.'

7-13 JUNE

Young People

Around a quarter of the world Baptist family is under 35 years old. We live in a younger world! This week we share in the Baptist Youth World Day of Prayer on Sunday. Let us reflect on how young people are used in the work and witness of our local churches.

We pray for the BMS 28:19 Action Team programme, and the 22 recently returned young people who have been sharing in mission in India, Bangladesh, France and Brazil. They will be sharing their experiences with British Baptist churches soon. Pray for safety in travel as they do that.

We remember the preparations for the 12th Baptist Youth World Conference in Harare, Zimbabwe in 1993. The impact of the 1988 Conference in Glasgow is still keenly felt by many churches in this country.

We pray for young people in BMS summer teams in El Salvador, Belgium and Italy, and those preparing to attend the European Baptist Federation Camp in the UK.

MISSIONARY MOVEMENTS

ARRIVALS

Joy Knapman
in February
from Sri Lanka

Avelino and Ana Ferreira
in March
from Brazil

DEPARTURES

Ian and Pauline Thomas
in February to France

Keith and Barbara Hodges
in March to Brazil

Steve Green
in March to Zaire

Margot Bafende
in March to Zaire

ACKNOWLEDGEMENTS

LEGACIES

| | |
|------------------|-----------|
| E Horne | 45,000.00 |
| A E Pacey | 100.00 |
| F J Beale | 250.00 |
| E M Grassie | 5,344.79 |
| B J Keogh | 593.75 |
| Lilian V Collins | 12,000.00 |
| M V Bamford | 18,000.00 |
| Elizabeth Horne | 36,000.00 |
| D E Collins | 2,000.00 |
| W M Franks | 7,076.67 |
| B N Cooper | 1,814.13 |
| F E Mills | 1,131.98 |

GENERAL WORK

Aylesbury: £10.00; Halifax: £250.00; Rode Methodist Church: £25.00; Aberdeen: £25.00; Postal Order: £20.00; Evangelical Trust: £250.00; Carmarthen: £20.00; Cardiff: £8.30; Swansea: £20.00; Anon: £99.56; Aylesbury: £25.00; via Ron Armstrong: £8.89; Sun Life Commission: £11.64; Darlington: £40.00; Amersham: £200.00.

Let's Celebrate!

WOMEN Together Let's Celebrate!

April 29, 1992
Westminster Central Hall
London
2:15 pm – 3:30 pm
Speaker: Sue Barnett

Sue is a wife, mother, author and well known speaker. She aims to encourage people to make their faith relevant to everyday living. At this celebration, Sue will look at the Baptist Assembly theme 'That the world may believe'.

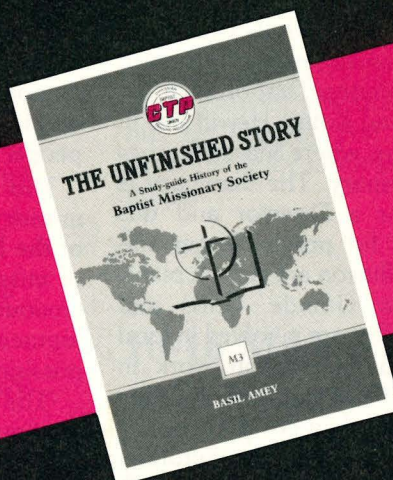
All church women's groups invited – from young mums to graceful grannies – to discover our unique role in world mission!

Baptist Missionary Society
Baptist Union of Great Britain

For more information phone Lesley Edmonds
at Baptist House on 0235-512077



Let's Celebrate!



Do you want to know how the modern missionary movement began?

Would you like to learn more of the exciting BMS story so far?

At the beginning of the Decade of Evangelism would you like to probe more deeply into the 'whys' and 'hows' of mission?

Then get hold of a copy of Basil Amey's THE UNFINISHED STORY.

As part of the Christian Training Programme of the Baptist Union of Great Britain it can:

- be read as a story
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- be the source of sermon material on mission

Become part of THE UNFINISHED STORY mission today and tomorrow!

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Please send me () copies of:
The Unfinished Story at £7.00 per copy
plus £1.00 post and packing.

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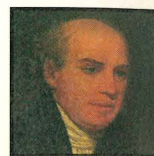
That the **World** *May Believe*



3

That The Word May Believe

Introduction



God Offers New Life in Christ

In every area of BMS partnership women and men are coming to faith in Christ

4

9

God Cares

Around the world, BMS workers reflect the care of God in situations of tragedy and hopelessness



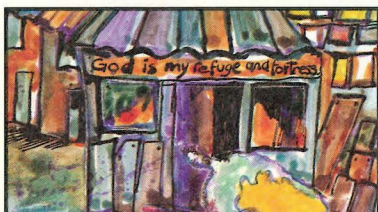
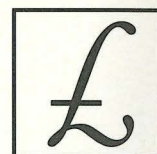
God Suffers For and With His People

When one part of the body of Christ hurts, the whole feels the pain and this is our privilege

14

19

BMS FINANCIAL REPORT IN BRIEF



God Sends People

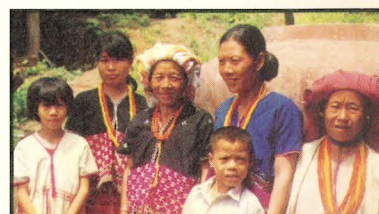
Now, as always, God uses men and women to tell the world about himself

23

28

God Creates Community

National Christians and missionaries are helping to start and strengthen witnessing communities



God Reigns

We rejoice in God's activity throughout history, and give thanks for 200 years of BMS work and witness

32

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God Redeems All Creation

In several countries, BMS missionaries and others are promoting a proper stewardship of the earth



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THAT THE WORLD MAY BELIEVE

TWO HUNDRED YEARS of God's grace. That is what is being celebrated as the Annual Report of the Society's work is presented in this BiCentenary year of 1992.

There have been changes of vast proportion — within Britain, throughout the world and in the Church. Two centuries of massive transformation, had inevitable effects upon the Society, but two things have remained constant.

First and foremost God has never ceased to be faithful, honouring the trusting service of people and furthering His own purposes of redemption. Second has been the Society's commitment to a task that has remained missionary — 'That the world may believe'.

Carey was gripped by the Gospel. Yet Carey also grasped the Gospel in its breadth. His endeavours encompassed at least seven different elements. He was eager in his preaching of the Good News. He was quick to offer teaching, through the Scriptures and in establishing education. With Dr John Thomas from the commencement of the work healing was part of the ministry. When Carey encountered some of the horrors of the Indian community he began the task of liberating. His understanding of horticulture and agriculture was used to assist in the developing of life for the poorer people. Sharing the evangelisation with Indian Christians was important, 'If India is to be won for Christ then it will be done so by Indian Christians,' William said. In his Enquiry he had made clear that he saw the task as being done in fellowship with the whole church of Christ.

The aim of this composite task was, as Carey saw it, a leading to faith, to the world believing. Not in the sense of the acceptance of some credal statement but rather of trusting the God of love so that lives, communities, all creation should be transformed by God's grace into the fulfilled wholeness in love and peace that is God's will.

In this Report we do not look back over the two hundred years of the Society's life, that being done admirably in the various histories of the Society available this year and advertised elsewhere in this Report. Here we face the question, 'Through the BMS, has there been a growth in life-changing faith? Are lives and situations being transformed by the activity of God's spirit?'

The answer is an indubitable 'Yes'. God is working His purpose out, the Gospel work of renewal is being seen. In this Report you will see how the preaching of the Gospel is transforming lives in places as far apart as Belgium and Brazil, as France and Nepal.

Suffering for and with a people is exemplified in the work that has gone on in El Salvador and Nicaragua and especially the support for the suffering peoples of Zaïre.

Teaching with integrity has continued, not least in Zaïre. Missionaries committed to development encourage a new sense of stewardship of God's creation. Partnership with God's people has continued to be a major factor in the Society's life. A ministry continues to be exercised, 'That the world may believe.' ■



BiCentenary

God Offers New Life In Christ

*Isn't it
wonderful
to be winning
souls!*



**The Golf Church offering in
Luanda, Angola**

That the World may believe the good news that God cares enough, is concerned enough, loves enough to reach out through Jesus Christ to touch and change the lives of women and men the world over is at the heart of all missionary activity.

In these pages we hope to show how this is achieved in many different ways – through development, educational, and health work for instance, each revealing through the service of faithful, committed Christians the compassion of a God who weeps with those who weep, who suffers with those who are hurt and who stands to the point of death with those who are oppressed.

However preaching, evangelising, making disciples, baptising and planting churches are central to this work. In every area of BMS partnership with overseas Christians it is a joy to report on how men and women are coming to faith in Christ.





Learning to work in a time of peace

THE EVANGELICAL Baptist Church in Angola (IEBA) can now look at its work and plan for the future from within a country which is at peace for the first time in over 30 years.

In some ways this may be more difficult than during the civil war when churches were packed to overflowing and new work was established around Luanda, the capital. Pastors, who because of the troubles have had to stay in Luanda, are returning to various towns and villages in the north. Plans have been approved for a new church in the centre of Luanda and for a new IEBA headquarters.

Pastor Aniage is heading up work in Cabinda province which is separated from the rest of Angola by that part of Zaire which reaches towards the sea. This is a former area of BMS work.

IEBA chartered a plane to fly choirs, bands and members to Cabinda when ten

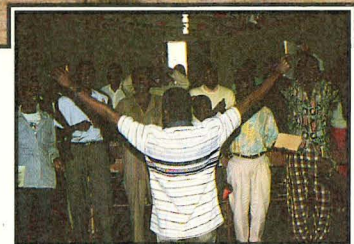
pastors were ordained. They wanted to show the church there that they were part of something bigger than themselves. Over 7,000 people were in the stadium that day, including several government representatives.

In Luanda Norte, work is progressing slowly. There is a need for more trained pastors in the area.

The Baptist Theological Seminary, which is now based in Luanda, is busily training leaders to take up the new opportunities now facing the church. It has 16 students, but the total student community, when wives and children are added, is 86.

As it plans for the future, IEBA is looking for an intensification of the Community Health programme, establishing agricultural work in the north and promoting primary education.

We join with Christians in Angola as they rejoice and praise God that hostilities have ceased. We also join them as they pray for the practical working out of the cease-fire agreement and that church leaders may have wisdom in dealing with state authorities. ■



Christians looking forward with hope and commitment in Angola

A real character



Vince and Sadie McDougall

Right: Thousands are coming to faith in Nepal

VINCENT and Sadie MacDougall describe their co-worker at Cacoal in the Brazilian state of Rondônia as a 'real character'.

The biography of Jadir would be a best seller. During his 14 years as the Cacoal Baptist Church Evangelist, working in the Amazon jungle, he has been surrounded by Indians, chased by snakes and jaguars, worn out bicycles, motorbikes and cars on the dirt roads and won many souls for Christ.

'Between Jadir and us we have 15 separate groups of Christians to care for. The total number of adherents is about 500.

'In 1991 we opened up three new works. They are all on Lines — the dirt roads constructed every four kilometres to open up the interior of our state, Rondônia.

'On Line 5, about 40 kilometres from Cacoal, we were called to the death bed of a man who had suffered a type of stroke which had paralysed him. He was only able to move his eyelashes. He afterwards said that he was only conscious of his heart beating. After much prayer we took him to a very experienced chemist who advised a course of vitamin injections. After five months he was up and able to walk. Although still very weak he is improving.

'We had a special prayer meeting in his house with 30 neighbours present. We were able to preach the gospel. The man, whose name is Vicente, and his brother Jose, trusted in Christ. We are confident that their families will follow, Vicente's house is our new preaching point.

'Two Baptist families moved into an area on Line 7B, one of them backslidden. After meeting with them for fellowship and worship, the backslidden family returned to the Lord.

'From both families a total of four people asked for baptism and we had a special river baptismal service with 180 of the local inhabitants attending. Between the families we have ten members and at least 40 adherents from the area.

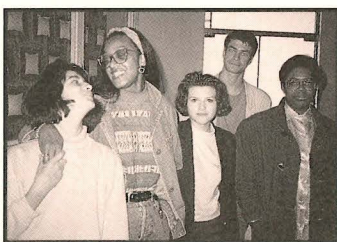
'Last May we visited a family on Line 144, about 80 kilometres from Cacoal. They were very discouraged, feeling cut off and unwanted. After visiting in the area we found other Christians in a similar situation, without spiritual help.

'A Methodist family gave us land and we built a six by six metre wooden church. There are now 30 members and upwards of 100 attend when we visit. They have asked



for training in singing and prayer. We officially opened this work in November.

'The quote of the year must be the words of Jadir, who on a return journey from leading a man to Christ said: 'Isn't it wonderful to be winning souls!' ■



Young French Baptists

Pascal and Graciète

PASCAL WAS a silent, unobtrusive member of the Baptist Church in Versailles, France. However, he went out doing questionnaires with the BMS Summer Team of young people and now continues on Saturday afternoons with one or two other members of the youth group.

Pascal got an article into the local newspaper about a concert with John Featherstone linked with a team from Spurgeon's College. The summer of 1991



was big for Pascal. It began with his winning a prize as the most promising young artist in an important exhibition. He went on a Christian summer school. Then came the BMS team.

He was one of several young people who had the encouragement of seeing friends and family come to the concert. A couple of them asked to begin Bible study as a result.

The John Featherstone concert was a great success. 'A very clear message in perfect French and with very relevant songs,' said Robert Atkins. 'We didn't know how many people to expect, but in the end there were getting on for 100. At least one person became a Christian, Nathalie, a university student of English. She has been a faithful attender at church and at the midweek Bible study.'

'She is a close friend of Graciète who is excited by the conversion of her friend and is looking very much for the same with another. Graciète is hoping to begin a Bible

study group at her secondary school but is having difficulties with the school administration because of the secular nature of education in France. Still, school Bible groups do exist and the young people seem to be learning that difficulties can be overcome.'

Nathalie and a longstanding attender at the church, Rosemarie, were baptised in February. ■

Healing through prayer

THE CHURCH in Nepal has been busy evangelising since the new-found freedom of democracy.

'No one is quite sure whether freedom of religion will continue once Nepal's laws are drawn up,' report Andrew and Linda Mason. 'We have been encouraged to hear of many baptisms taking place. The joy and commitment of Nepali Christians is always wonderful to see.'

According to Ed Metzler, Executive Director of the United Mission to Nepal, the Church is growing in many places.

'The growth creates a great need for trained leadership who can teach and nurture the new believers. The UMN Board has agreed to find ways to provide more scholarship and other assistance to the training of Christian leaders and to enable more Christians to take their place in society in technical and professional roles.'

'The Nepal Christian Fellowship has responded to a request for development assistance from a group of Tamangs in a remote and very poor area where perhaps 15,000 persons have recently identified themselves with the Christian faith. It is a fascinating story of how healing through prayer in Jesus' name has become the basis by which thousands have taken the first step in believing.'

'A six month feasibility study is being conducted to determine the best approach. The project is being carried out by NCF with a senior Nepali staff member from UMN. UMN is able to do this because of the legal provision for Nepali groups to register with the government as a Non Government Organisation (NGO) to carry out development activities. These organisations can then receive technical assistance and funding from an international NGO like UMN.'

'For the first time in Nepal, a Christian group has been recognised by the government, making it possible for UMN to work legally with the Church.' ■

**NEW
Life**

When do they give Christmas Presents again?

BMS WORKERS in Europe have discovered a ministry amongst the many immigrants who have come as refugees from political 'persecution' or in search of a better life.

Not yet fluent in Flemish, Joyce and Stuart Filby are not yet in a position to communicate effectively with the local Belgian population, but this has not prevented them from reaching a number of others.

'We met a chemist who was going on holiday to Tibet with his family and we have continued contact by visiting to see their holiday photographs and lending them some video tapes on Tibet. They are Buddhists.

'We also made friends with two young men who are political refugees from Togoland and Zaire and had the joy of leading them to the Lord. The son of a Protestant minister also gave his life to the Lord and his girlfriend, who was once a JW, has since found Christ and now worships with us each week.

'Just recently we met little Jonathan, age seven, whose parents were from Zaire. His mother came to Belgium where Jonathan was born and then died leaving the father unable to leave Zaire and his son unable to return. He was brought up by his uncle but has been put out of the home by the uncle's new wife and now stays with a friend.

'We took him to the church Christmas concert and his eyes almost fell out when all the children, including himself, received a Christmas present. It was his first in seven years! The following Sunday he came to Sunday School and quickly made friends. His only question was, "When do they give out Christmas presents again?"' ■

Initiatives in Evangelism

RUTH BERRY is encouraged by news of the growing church in Nepal.

In Barpak the group of believers are led by an elderly man, who became a Christian whilst serving in the British army. In Talajung there's been a mixture of close contact with Christians from Amp Pipal, and many from there having been 'in

service' out of the village.

There was some very exciting news from Saurpani a few months ago. Somebody returning from Nagaland — North-east India — and sharing his faith with the village people there, has had amazing effect. The *jankri* (spirit healer) confessed that his 'power' was often one big con, and he turned to the one he recognised as having true power.



Above and right: A growing church community in Nepal



Were others influenced by his decision? Surely it had to be more than that, for over 150 people to change so radically. Does Satan have spiritual power in a place, vested in certain individuals? If that power is bound by the person turning to Christ, then the Holy Spirit is free to move and work in that area.

I don't know what happened in Saurpani, in terms of the spiritual battle, but I do feel encouraged and excited by the news from there.

In Changley too there have been encouraging reports recently. So much of our news is second, third or fourth hand, gradually over a period of time a story builds up, and the picture becomes clearer.

Lamagara is a community of Tamang Christians who have faithfully practised the gospel for some years. Often taking in people from other villages who have been rejected, perhaps because they were thought to have evil spirits, and were bringing bad luck on the community. The Lamagara church would take them in, love and support them back to health and mental wholeness, whilst sharing the gospel in words as well as actions.

In this new era of democracy, and freedom, it seems that they too are speaking out into surrounding areas, taking the initiatives in evangelism. ■



Ruth Berry



God Cares

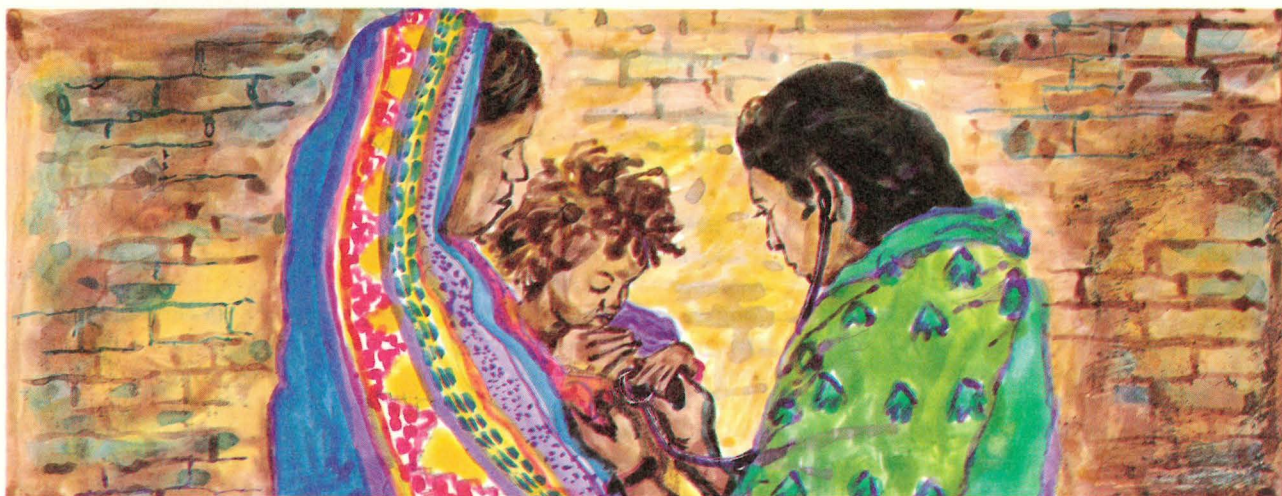
It has been a privilege to share in the Christian community's response to help those of other faiths who have been rendered homeless.

That people may believe that God cares. In this modern world so many people appear to be at the mercy of forces beyond their control.

Global economics seem to benefit those who *have* to the detriment of the underdeveloped regions of the world. The ordinary person suffers as prices rise and money loses its value. Children die as the cost of food and medicine soars way above what families can afford.

Political oppression and the struggle towards freedom have marked several of the countries where BMS has been working. Missionaries have had to grapple with the question of when it is right to stand alongside people and when it is right to leave a country, albeit for a short time.

The mark of God's mission of love is the incarnation – the Son of God came to live amongst human beings, sharing their lives, touching their sorrows, facing what they had to face. You can't do mission at a distance. Around the world BMS workers are at the frontline of mission, where the needs are being felt by people, identifying themselves with them in Christ's name.





Cyclone damage to lives and property in Bangladesh

After the Storm

SUE HEADLAM was on Home Assignment when the cyclone hit Bangladesh last April. She quickly offered to return to see what help she could give.

Dhaka City was as normal, but as we flew down to Chittagong we could see vast areas of blackened, destroyed land, remains of shredded trees, and salt water flooding once prosperous rice fields.

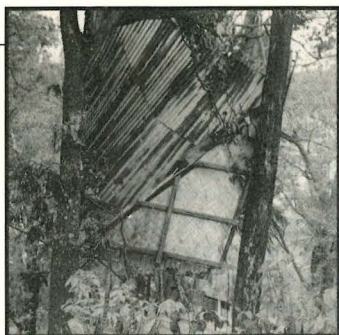
On the way to Chittagong a large ship blocked one road and one can hardly imagine the force of the tidal wave that

could carry it there. Ship's containers were 200 yards inland having been blown ashore and, as they lay open and looted, families were making them into homes.

There were lines of tents and makeshift homes arranged by American marines as temporary shelters for the thousands of homeless families. The city was a mess and looked as though it had been at war.

I had a lovely welcome back to Chandraghona and as I climbed the hill to my house was amazed to see the nurses' hostel roof 50 yards away in the top of some teak trees. Many houses and buildings were roofless and many more in the villages reduced to pathetic outlines of huts.

The month was busy but extremely



The hostel roof blown onto teak trees

fulfilling. One of my roles was to co-ordinate some of the relief activities. We have rebuilt many homes in the area and have secured a grant to rebuild the houses of many weavers who lost everything.

There has been a lovely team spirit and business colleagues in Chittagong have donated many things including 10,000 bars of soap to help with skin problems following prolonged contact with sea water, 3,000 bottles of Penicillin syrup for children, and clothes.

The Chandraghona weaving section was not damaged, the wind going through the open chain-linked walls which saved us losing the roof. One bonus was that a German group gave us a large order for clothes to be made with our cloth for their relief operation.

At the end of my month back there Chandraghona was rebuilt and almost back to normal. The scene on the coastal islands and in Cox's Bazar is very different. The destruction goes on for mile after mile and rehabilitation and development will be a long process.

It has been a privilege to share in the Christian community's response to help those of other faiths who have been rendered homeless. ■

Identify with People

PHIL COMMONS, who works as a physiotherapist at Chandraghona, says that she continues to be shocked by the deep poverty she sees in Bangladesh.

A lot of repair work has occurred following the cyclone but still amongst the poorest there is much to be done.

In the leprosy hospital my work is interesting and challenging. Part of the challenge is to teach the older cases to care for themselves and to value themselves as people in a society where they have been ostracised because of deformity.

An even greater challenge is the health education of the younger cases especially aimed at prevention of deformity.

On the spiritual front there are lots of opportunities also and it's good to be able to link with a very keen Christian doctor here, Dr Reba Macfield, and plan Bible studies and think and pray how we can best use these opportunities.

I love Oswald Chamber's comment where he says 'Our Lord has told us how love to Him is to manifest itself. "Lovest thou me?" "Feed my sheep" ie, identify yourself with my interests in other people.' ■

Things are Changing

THE REVOLUTION in Nepal, with the breaking down of the old order, and the start towards the new, is still relatively recent. But there's been a new constitution, an election, and a new government. 'However,' writes Ruth Berry, 'the problems of poverty, suffering and oppression cannot be redressed so quickly.'

In the hospital we seem to have a constant stream of people with devastating stories to tell.

There is Dil Kumari, with a fractured spine. How can she go home to a village house, with one room downstairs, a narrow doorway and a high veranda? The family already owe Rs 40,000 in debts, from getting their three daughters married, and the three sons range from three years to 14 years old.

Krishna came to the hospital having had an argument with his neighbour about land. The neighbour cursed Krishna, and he's come because he is being tormented by evil spirits.

Lal Gurung was in a short while ago with a fractured femur. Whilst he was in hospital his wife gave birth to a child, then he heard that another of his children had been sick, and died at home.

What can the government do to help these people? What can we do at Amp Pipal hospital to help them?

Lal Gurung had several weeks of traction, so we sent him off with careful instructions of how to continue his traction at home, and he was gingerly carried in a hammock suspended on a pole the two days to his village.

Krishna's sister's husband turned up to visit and heard that he'd had teaching about Jesus. He said that if it was prayer to Jesus that was needed then he would take him back to his village, because many of the families in the area were receiving teaching from Lammagara, a Christian community near them, who were reaching out to some 200 households in the vicinity.

Last week, Isobel, a physiotherapist out on a work visit from Kathmandu; Prem, one of our nurse aides; and I went to visit Dil Kumari's home. The family had some good ideas as to how she could return there to live, and between us we could see a way ahead, a far from easy route.

Things can, and are, changing in Nepal, though for many the changes are not coming as quickly as they would like. Many throughout the country still feel themselves to be trapped in the net of poverty, hardship and oppression. ■

cares

Being with People

'IT IS EXCITING to be with people who are discovering the Bible for the first time, and seeing the relevance to their own lives,' report Mike and Daveen Wilson who work in north-east Brazil.

'We offered a prize of a Bible storybook to children who could memorise the Ten Commandments. Within the week, four of them had managed it — not one of them can read.

'Last year we were excited to find we were expecting a baby. Sadly, in April we found out our baby had died and Daveen had to go into hospital. This was one occasion when we felt the prayers of those we managed to contact. They were like a warm

It was an example of the love of Christ constraining hearts to serve Him.

We made contact with hundreds of families of the community, many of whom had never been to an evangelical church in their lives. As a follow-up to the medical team's visit, Sheila is now installing a dispensary in the church, where for a few afternoons a week she will be giving medical and spiritual aid to the needy. It has been her aim for a long time but now we are seeing it come to fruition.

Through her contacts Sheila has gained the confidence and recognition of the directors of the large local hospital and is able to refer patients who need hospital treatment, without a whole lot of 'red tape'. For this new venture we ask for your prayers. ■

Against the Stream

'IF YOU'RE IN a canoe you must all paddle in the same direction.' This was the advice given by the Headmaster at a staff meeting in Bolobo, reports Elizabeth Baker.

In some things it seems I've been paddling in the same direction as others, but in other areas it's been one long struggle against the current.

On the school front the problem of Deputy Head was temporarily resolved by me! I've had very little spare time. I have been working all day and all evening (catching up on a backlog of work, supervising the afternoon school, covering for the Préfet who was ill and teaching 27 out of 30 lessons in the morning).

Exam week was incredible. This time I was in charge and so was able to show the other teachers how exams could be organised. I typed and printed off all the exam papers and collated them all. Thus we were able to mix up the classes.

Very little cheating took place, and that which did was easily detected. As one walked around the school, it was silent! That in itself was a complete turn around. Usually there is a lot of noise as few teachers take the exams seriously.

The State Exams have been continually delayed and at last it seems they'll happen two months later than usual. This is a blessing in disguise as the teachers have been able to finish their syllabus and the pupils have had time to revise.

We've also just obtained the document which authorises our afternoon school, thus it shouldn't be long before we can recruit more teachers who will be entitled to a salary. That should make things easier for



The vulnerability of childhood in Brazil

wall holding us up and giving us courage to see the positive in the midst of grief.

'In the same month an epidemic killed almost every baby under a year old in Trapiá. It was a sad, sad time for us all and we sometimes felt we couldn't stand any more death. Because of our own experience, though, we could offer comfort to others, and they were more able to open up to us.' ■



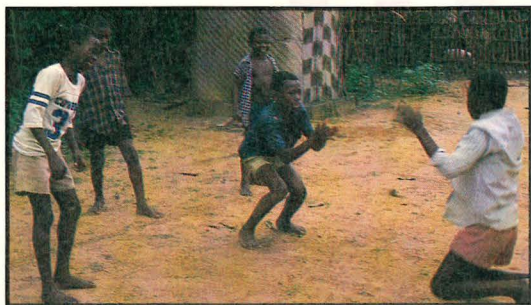
Sheila Brown

Medical and Spiritual Aid

Last year a team of doctors, dentists and nurses from South Carolina in the USA came to the church in Rio de Janeiro, where David and Sheila Brown work, and gave of themselves and their talents to serve the community over a period of four days.

next year. But please pray for a new Deputy Head. I don't feel it's right to do it for just a few months. It's better that a Zairian does it. I can help, encourage and support whoever does it, but I feel the local people need to learn to accept responsibilities themselves.

Another worthwhile activity was the in-service training course I did at Easter.



Twelve teachers participated coming from as far away as 100km. I've seen and overheard things I taught there being used, which is encouraging. My next task is to train someone to take over from me when I leave. ■

Crying Freedom in Zaire

BULLETS ARE FLYING around the compound. Most shots pass either outside the compound area or overhead, but one bullet comes through a family's sitting-room. The missionaries are sitting together in one room. In other parts of the city expatriates stand outside and watch their houses being gutted by looters.

The mutiny is being organised by soldiers.

On the second day French and Belgian paratroopers move into Kinshasa. They hope to regain control of the city 'in order to protect expatriates'. As soon as the way is clear thousands of expats leave Kinshasa and Zaire. The BBC World Service begins broadcasting Foreign Office advice for all non-essential staff to leave. Later, as the trouble spreads throughout the whole country, they advise all British nationals to leave Zaire immediately.

Do we leave, or do we stay? Because of our BMS parentage national church leaders are reluctant to advise strongly either way, but affirm their support for whatever decision is taken. BMS headquarters staff are not in a position, 5,000 miles away, to direct either; but they too affirm support for whatever decision is taken.

To go may seem to leave the Church on its own. Would it also reflect a loss of identity with the Zairian people? What would be the right motive for staying? Should missionaries ever leave? To stay might endanger or embarrass national Christians and use up food stocks. Might it also reflect a 'guilt' motivation? What do we do?

The above events have caused many in the church to ask questions about their own role both in the past and the present. Have they given the impression of colluding with the government? Should they take a firmer stand for truth and righteousness?

The missionary too is forced to ask questions both inwardly and of the church in Zaire and in Britain in seeking to identify with Christians at all levels of society in the name of Christ. ■

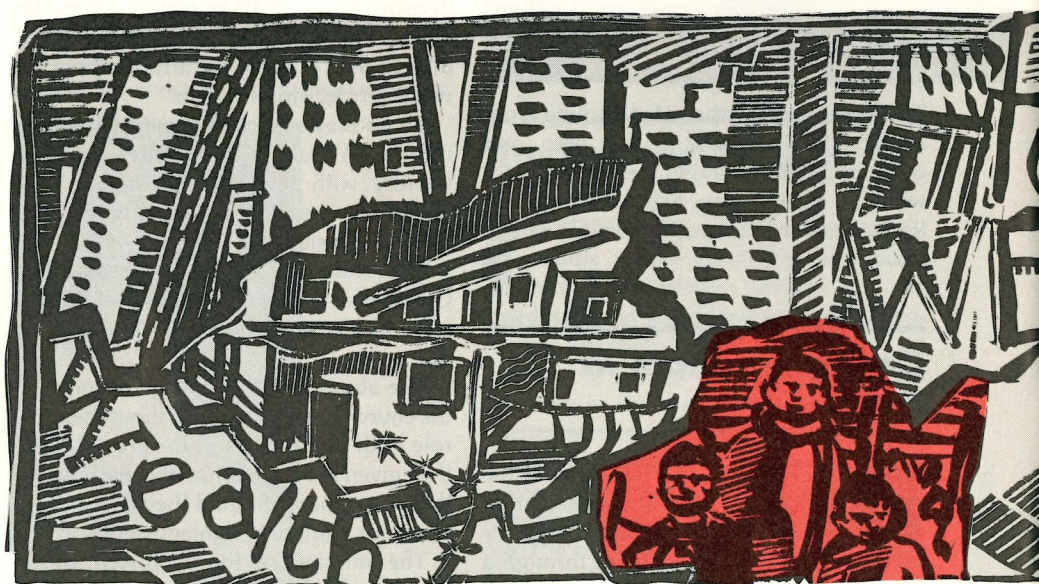


The civil unrest in Zaire has caused a missionary evacuation, pain, heartache and many questions

God Suffers

For and With His

When
one part of the
body hurts, the
whole body
feels the pain.

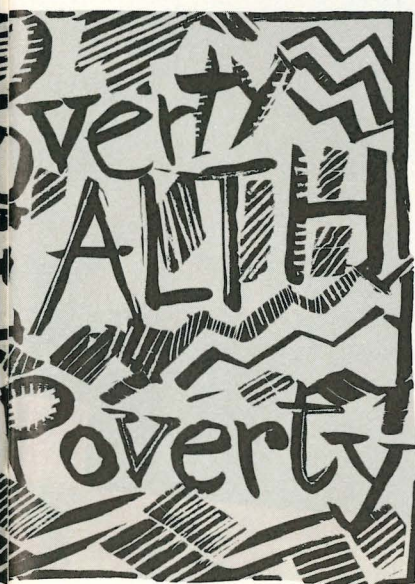


The Cross is more than a Christian symbol. It holds up, for all the world to see, the suffering heart of God who feels deeply the hurt of women and men wherever they may be. It shouts loudly of the willingness of Jesus to suffer and die for the redemption of the world. It tells plainly of the cost of discipleship as Jesus shows His wounded hands and side to us and says, 'As the Father has sent me so I send you.'

And that last one is hard for us. We admire those who are prepared to share the sufferings of people, for whatever reason. We are prepared to talk about, preach about and pray for those who are prepared to accept the full cost of discipleship. But when Jesus calls on us to enter into His wounds, to feel the pain, then that's different.

When one part of the body hurts, the whole body feels the pain. As part of Christ's world-wide body, the Church, it is our privilege to feel the pain of so many parts.

People



When you can't see where it hurts —

'feel the pain and pray,' says Carolyn Green.

ONLY WHEN an unseen part of our body starts playing up and causing disruption to our daily lives does it become the most important thing to us. The hitherto ignored organ becomes the number one item in our conversation.

Initially our friends are interested but after a very short time it becomes very boring and then totally embarrassing. When we need surgery, interest rises again, because everyone, especially our friends, are fascinated by the thought of someone else's suffering. They are just as quickly bored and move onto something else.

However, the pain continues and the convalescence may well take some considerable time. During convalescence, references to the problem are met with kind and pitying looks and the rapid desire to change the subject.

All this really does have something to do with the Zaïre problem. It's a problem in one of the ignored parts of the world which has been rumbling like a chronic illness for many years. A problem aggravated by the cynical exploitation of one man's desires for unlimited power and fortune and equally cynical and avaricious foreign powers.

Many people, and not least those of us working as overseas colleagues with the Zaïrian church, have talked much about our 'illness'. But like the unseen organ in your body, you've found it hard to 'feel' the problem. It hasn't caused you much grief.

Then for a few brief days, the world was aware of Zaïre. The reaction to the violence and economic murder of Zaïre was immediate — memories of the birth pangs of independence surfaced and Zaïre became news. Listening to the radio reports, one almost felt tempted to believe that it would have been 'better news' if there had been a slaughter or racial violence and not simply the devastation of the country's infrastructure.

Many foreigners fled. Many left unwillingly, but on the advice of companies, embassies or missions. Many Zaïrians also fled, but only those with the economic means to do so. Many missionaries and aid workers stayed, initially because trouble had not reached them, or because their work and commitment did not permit them to leave. Gradually they too felt obliged to leave, to protect their local colleagues.

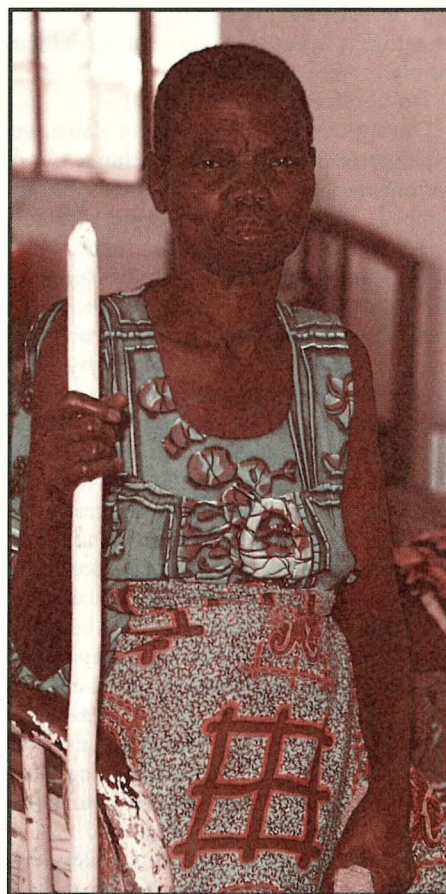
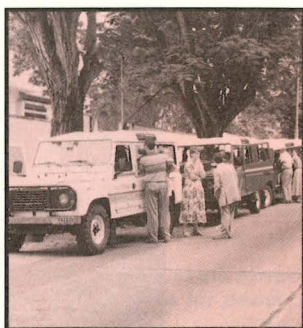
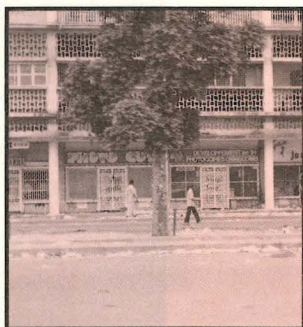
The acute phase is past for the moment.

We anticipate more crises. But the eye of the world, which for a brief time was focused on the pain of Zaïre, has been distracted to other, equally sad situations. Interest has moved on.

Yet another medical parallel can be drawn, that of referred pain. After surgery, the wound may be healing, there may be some local discomfort, but there may very well be referred pain. You've heard about it as people describe the onset of a heart attack — an acute pain radiating down the arm because the heart is under stress. Unbearable pain in the shoulder because the diaphragm is irritated.

Those of us who know a little of Zaïre's sickness, who have experienced the acute phase of looting, violence and fear, who have experienced the surgery of seeing the country destroyed in the power struggle and who have now been displaced to watch from the sidelines, we are in pain. Like referred pain, the place is not the same, but the pain is real.

We know the church will suffer as it stands against corruption; having to confess her own past involvement and cleansing herself from association with an unjust state.



Pain, confession and cleansing in Zaïre

Prayer made the difference

▼ This is pain: we know that millions will be hungry as those in the cities who cannot grow food wait in vain for the produce from the countryside.

This is pain: we know that thousands will die, as the plundered pharmacies can no longer supply simple cures for malaria.

This is pain: we know that many will grieve when they at last hear the news of families, separated because they cannot travel. And students overseas cannot know if their parents and brothers are alive.

This is pain: we know that children will die because the carefully conserved vaccines cannot be distributed — fuel is unavailable and cold chains (to keep vaccines cool) are disrupted because of theft and vandalism.

This is pain: those with diabetes will die because there is no more insulin. Men, women and children with AIDS will be uncared for because they are expendable in the struggle for survival. Those with TB will die because their drug therapy will be interrupted, but not before they have unwittingly infected other members of their family.

Do you feel the pain yet?

During our last five weeks in Zaïre, we experienced many wonderful things. God seemed very close to us and the scriptures jumped into life. Verses read on the identical calendar day a year before with little meaning, held vibrant truths for us. In the midst of fear, and it was truly frightening, we experienced a sense of calm.

I would not wish that time on my least favourite person from the human point of view. But living those weeks with God's perspective, it became rich. Why? We believed during that time people were praying. Those who not only read the horrors in the national press and then forgot; but those who prayed daily for Zaïre and for us, they made the difference.

When we returned to the UK we discovered that people had been praying for specific things and people, on the days when these prayers were most needed. What joy for them to discover their prayers had been answered! What a boost for us to know our faith in your prayers had not been in vain. We have an awesome God.

So how can you help from far away the convalescence which will be long and slow and fraught with relapses? You too can pray. Feel the pain — pray. ■

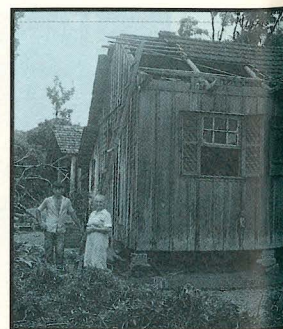
What if you can't do a good job?

MY WITNESS as a Christian missionary should be to carry out the task given to me in the most professional way possible,' writes Dr Adrian Hopkins, from Pimu, Zaïre.

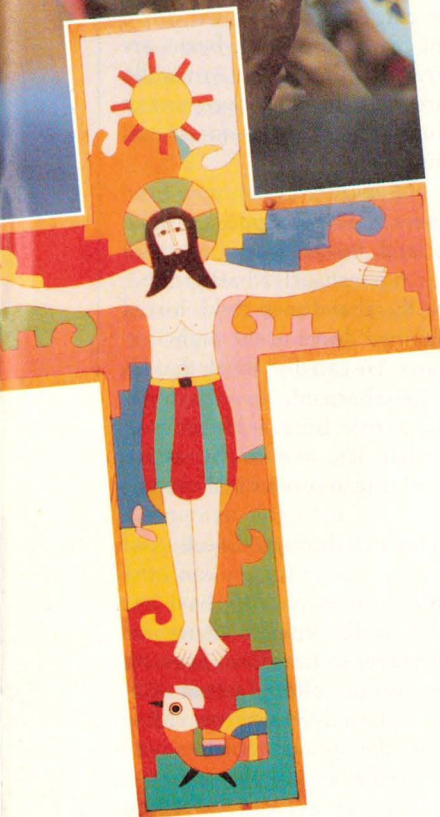
But what if you cannot do a good job? This is one of the questions that has been worrying me over the last two years. Zaïre is in political and economic chaos. Most missionaries and other expatriates have been evacuated. We do not know when or if we will be going back. But the economic situation has not come about suddenly.

Over the last two years at Pimu we have had to resort to refusing treatment if people cannot pay. How do you tell that to a patient and then say you are there to show the love of God by your actions? What hypocrites we are forced to be.

Three-quarters of a million pounds were



Now is the
time for peace.
Reconstruction and
reconciliation are the
key words on many
lips right now.



**After years of tragic turmoil,
now is the time for peace in
El Salvador**

found to build a new hospital, but few are prepared to give regularly so that our running costs can be covered. We appreciate the contribution from the BMS, the CBM, the Leprosy Mission and US AID who do help us with our running expenses but these are insufficient to cover the needs of a population living at subsistence level. Lack of staff means that we do too much and nothing properly.

We get tired and take the easy way out. Patients die as a result. Square that one with your professional conscience. Why do the rich Christians of Europe and North America not care enough to give of their time, skills and money to help? Why do we enjoy all our cassettes of Christian music, our Christian literature, our retreats and conferences when a pastor in Zaïre will probably only go to one or two retreats in his life and whilst his lay workers out in the villages will only have the Bible in their second language?

The answer is a difficult one, but if everyone did something the total would be remarkable. Someone has said that there is no lack of money for God's work, it's getting it out of Christian pockets that is the problem. Could the same be said of all the Christian work waiting to be done?

These questions may have challenged me during a very difficult last two years but as I look back over 17 years I can only say the work has often been hard and challenging, the frustrations many, the living conditions at times a bit difficult, the salary a pittance compared to what I could have earned back in the UK, but the job has been giving bonuses in so many other ways. Job satisfaction is enormous. Would you expect anything different if you are doing God's will in your life?

So many people seem surprised to hear that actually we enjoy life. Missionary work is so rewarding, exciting and enjoyable. Whether or not it is back to Pimu in 1992 I hope God does not ask me to stay in Britain!

Relief Fund

THE BMS RELIEF FUND enables the Society to respond quickly to emergency needs without having to wait for money to come in from special appeals to the churches. The Fund is quickly topped up as churches hear of the way it is being used.

Over the past 12 months we have been able to send £10,000 worth of insulin to Bulgaria to treat diabetic children and £10,000 to help in Albanian and Yugoslavian refugee work.

Money has gone to Bangladesh and India for cyclone relief, to Brazil for work amongst street children, to El Salvador to help a displaced community moved from their rubbish tip settlement, and to Angola, Mozambique and Zaïre to help in a variety of emergency projects related to the sufferings of people because of civil war and economic chaos. More than £100,000 has been used in this way in just over 12 months. ■

A Time for Peace, Reconstruction and Reconciliation

AFTER A VISIT to Central America at the end of 1991, David Martin, BMS Representative for Central America, reported:

'Both Nicaragua and El Salvador have endured more than their fair share of suffering and hardship in recent years. Tens of thousands in each country have been killed. Countless more have been maimed or scarred. More than a million people have been displaced. The overwhelming majority live in poverty.'

They have passed through the tragic turmoil when they experienced 'a time to kill . . . to break down . . . to weep . . . to mourn . . . to hate, and a time of war'.

Now is the time for peace. Reconstruction and reconciliation are the key words on many lips right now.

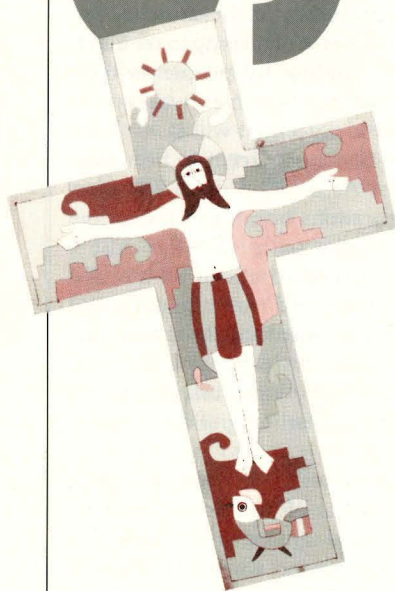
As the people of El Salvador rejoice in the signing of a peace accord the churches are preparing for the task of helping to rebuild a country and standing by people as they seek to re-establish their lives, working in every way for a peace that will last.

For Carlos Sanchez, Executive Secretary of the Baptist Association of El Salvador (ABES), celebrations began in Mexico, on 16 January. Carlos, with two other ABES pastors, was invited to attend as the UN mediated peace accord was signed by the Salvadoran government and its opposition, the Farabundo Marti National Liberation Front (FMLN). They were unanimous in acclaiming the prophetic significance of the moment.

Public celebrations drowned out church bells as thousands of people packed San Salvador's central square, both when the accord was signed and when the ceasefire took effect, on 1 February.

Central to the accord is the demilitarization of society. This includes halving the armed forces and disbanding the three

Sufferers



'security forces', the National Guard, National Police and Treasury Police. The FMLN also agreed to disarm and become a political party. Both groups will retrain some members to form a National Civil Police Force.

These changes will be supported by constitutional and judicial reforms, including the vital one of land reform. They will happen, mostly, during a nine-month transition period (1 February-31 October), monitored by an all-party Salvadoran commission and the UN. Salvadorans themselves, however, will be the greatest guarantee as, being freed from fear, they face the challenge of re-shaping their nation.

Images from Mary's song, the Magnificat (Luke 1:46-55) are widely recognised. The pregnancy is announced and, like Elizabeth, many of the sister nations in Latin America have felt the movement of joyous anticipation. The pregnancy, like any other, needs constant attention and support if the October birth is to be all it can be. Some still found it hard to be optimistic after many betrayals, and the risks are high.

As BMS celebrates 200 years of missionary endeavour, Latin America marks 500 years since the arrival of Columbus. Years which, for the majority, have meant slavery, financial and human exploitation, and the transformation of what was one of the world's richest areas into what we now often call 'the poor world'. The significance of El Salvador's opportunity is not lost on our Salvadoran Baptist partners. It could prove to be the first time in 50 years that the majority of Salvadorans will be heard and be able to play a genuine part in determining their country's identity and future.

Pray that it may be so. Give thanks for the privilege of attending the birth. ■

Fighting to Survive

1 991 will go down as one of the hardest years the people of Brazil have faced,' writes David Perry.

1992 promises little better. The recession is biting, unemployment is rising, and inflation is back to 25 per cent a month. There is no unemployment benefit. Hospitals are overfull and lack drugs.

In such circumstances violence and crime are rocketing. The rich suffer little, and build higher walls and fences to protect their homes.

Kidnapping of businessmen and their sons and daughters are weekly events and make the headlines. Yet the suffering of the poor goes unrecorded. In a school in São

Paulo three teenagers were shot dead. Someone wanted their tennis shoes!

In the same city 450 street children have been eliminated by gangs of assassins, paid for by rich shop owners and hotel keepers. No one has been arrested. The killers are mainly drawn from the Police.

In Paraná too these are the tears of oppressed, homeless, jobless families, who seem to have no one but God on their side. Wandering from town to town in search of work they're treated worse than animals — low wages and houses which barely keep out the rain.

Small farmers struggle against a harsh climate, poor soil and low prices. Wages have fallen so much that vegetables here are a luxury and meat has almost vanished off the menu. Farmers thus find their crops unwanted.

Bowing to external pressures, President Collor has decreed that no more Atlantic forest can be cut. Farmers who cut down trees to plant maize and black beans are fined. Those caught hunting, say Armadillo or Toucan, are imprisoned for two years or more. Yet the rich destroy the forest and hunt with impunity.

In Cedro, 300 hectare farms have been cleared. Owners want the wood and then abandon the land. Power is on the side of the oppressor. Against such a background, who cares for the abandoned child, forced into crime, gunned down in the night?

Yet God cares, He cared so much that He sent His Son, to be born into poverty, to die, to be nailed on a cross. Because He suffered, He knows what it's like to be alone, abandoned, fighting to survive in the jungle of the city.

We thank God that through His call, your prayers and generous giving we can offer Christ's comfort to people. We have the treasure of the Lord's Word to share, and the power of prayer to transform lives. As agriculturalists we can offer practical skills which should make a difference, providing more food on the dinner table and an inheritance of fertile land to pass on.

God often answers prayers in marvellous ways. A pastor asked Alcindo, 'If God could bless your family with one thing what would it be?'

'A cow,' came the reply. 'A cow would give milk, we could make butter and make a reasonable living selling the milk.'

We prayed, 'Father in your mercy send Alcindo a cow.' Three days later it arrived! A business man has a small farm, near Alcindo's. He comes down once or twice a month. He bought a cow and gave it to Alcindo to look after. He just wants some milk when he is in the area. ■



BMS

FINANCIAL REPORT *IN BRIEF*

First the good news. BMS ended its financial year with a surplus in income over expenditure of £7,074!

And now the bad news. Church giving decreased over the previous year.

How can this be? A massive increase in legacy income — from money left in wills — of £382,000 over the previous year added to our income.

Clearly we are grateful for the surplus but very concerned about the increased dependency on legacies.

During the year, our reserves — the money kept prudently in hand to cover unforeseen circumstances — was enhanced by the sale of the remaining BMS premises in Gloucester Place, London.

Arthur Garman, BMS Treasurer says,

'How do we feel about the financial results? We have finished with the small surplus, and for that we should be very thankful.

'We did, however, miss our appeal target of a 10 per cent increase by a very large margin and this should cause us concern,

especially since we are asking for a 9.5 per cent increase this year, and asking for £2 million over and above that for the Bi-Centenary Fund for the Future.

'Legacies are always very welcome and have made a great difference this year. But it is difficult

to know how to budget realistically when we can never be sure if legacies will be £900,000 or £400,000. If we don't know how much income to expect then how can we fix a definite budget?

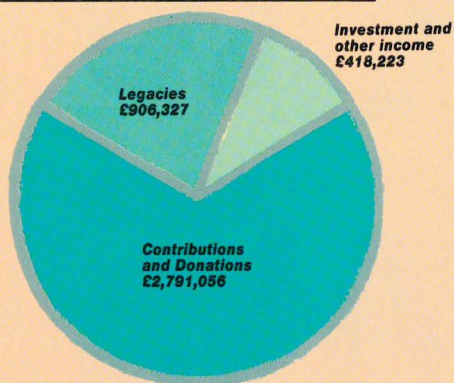
'We really must try and reach the appeal target each year.'



Distributing relief aid in Bangladesh

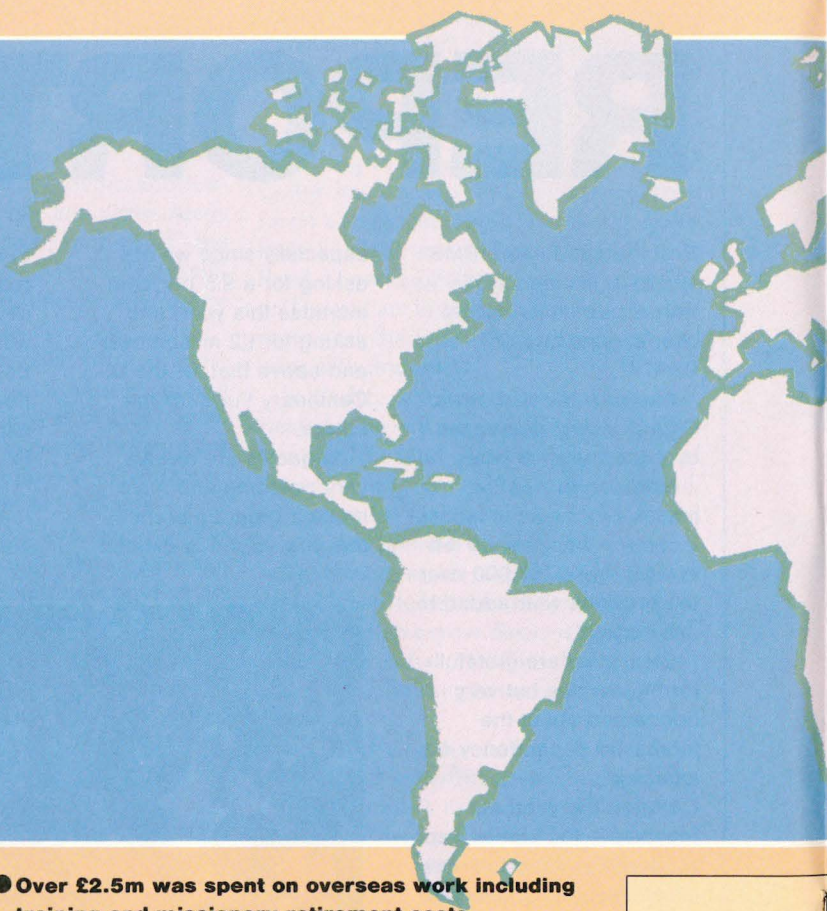
WHERE DID THE MONEY COME FROM?

BMS Income 1990/91



- Direct giving by the churches was down by 1% compared with the previous year.
- There was a 73% increase in income from legacies during 1990/91.
- Income from investments showed a healthy increase and provided 10% of our income.
- Although income was £7,074 greater than expenditure we missed our appeal target of a 10% increase by a very large margin.
- But for a record increase in legacies of £381,872, the accounts would have shown a substantial deficit.

| |
|-----------------------------|
| Contributions and donations |
| Legacies |
| Investment and other income |
| Total Income |



HOW WAS IT SPENT?

BMS Expenditure 1990/91

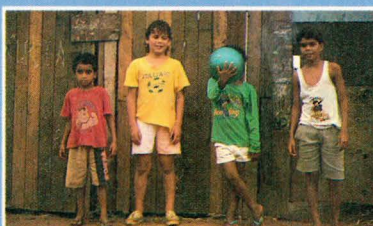


- Over £2.5m was spent on overseas work including training and missionary retirement costs.
- 18% of our income was invested in recruitment of missionaries, promotion and education in World Mission, including BiCentenary expenses of £42,350.
- General administration, though less than in the previous year, accounted for 19.7% of expenditure, although this included HQ relocation of £13,814.
- Missionary retirement costs, which includes accommodation and pensions, required 3% of our budget.
- We have finished the year with a small surplus compared with a massive deficit of £482,540 the previous year.

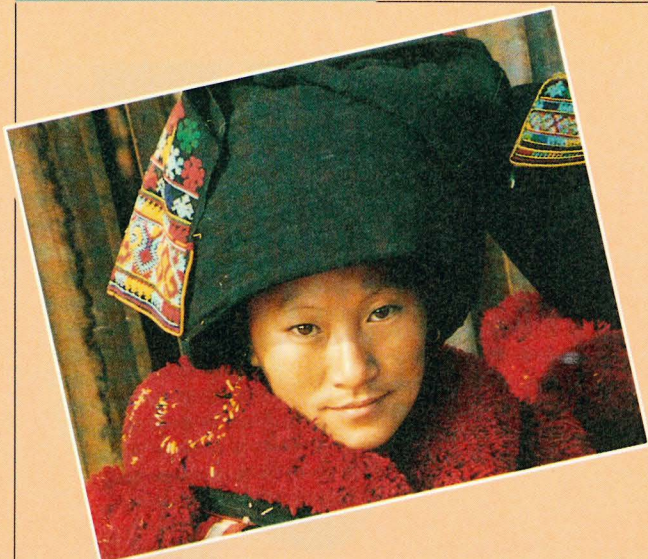
| |
|--|
| Missionary support grants to overseas churches and other |
| Training missionaries and overseas personnel |
| Missionary retirement costs |
| Education, promotion, recruitment |
| Administration |
| Total expenditure |
| Deficit/surplus |

FINANCIAL REPORT IN BRIEF

| | 31.10.90 | 31.10.91 |
|--------|------------|------------|
| | £ | £ |
| ations | 2,810,755 | 2,791,056 |
| | 524,455 | 906,327 |
| income | 307,424 | 418,223 |
| | £3,642,634 | £4,115,606 |



| | 31.10.90 | 31.10.91 |
|---------------------------|------------------------|--------------------|
| | £ | £ |
| ts to overseas xpenses | 2,249,816 | 2,213,624 |
| ad | 202,352 | 226,256 |
| sts | 151,658 | 118,556 |
| recruitment | 651,078 | 739,821 |
| | 870,270 | 810,275 |
| | 4,125,174 (482,540) | 4,108,532 7,074 |
| | £3,642,634 | £4,115,606 |



WHY GIVE?

Our stewardship of God's resources

As Christians, we believe that God made people with an inbuilt responsibility for the world's resources and

for each other (Gen 1:26). Our money and possessions are God's blessings for us to share (Rom 15:27). Learning to give and receive in partnership is a virtue which particularly pleases God (Phil 4:14-19).

PLEASE SEND ME MORE INFORMATION ON

GIFT AID ☐

GIVE AS YOU EARN ☐

WILLS AND LEGACIES ☐

SHAREHOLDERS' SCHEME ☐

BIRTHDAY SCHEME ☐

COLLECTING GLOBES ☐

PROJECTS ☐

COVENANTS ☐

I enclose £..... for world mission through BMS

Address

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..... Post Code.....

**Baptist Missionary Society,
PO Box 49, Baptist House,
129 Broadway, Didcot, Oxon OX11 8XA**

The rightness of generous giving

The word charity is borrowed from the Greek word *charis* which means 'a free gift'. Compassion is foremost among the marks of a Christian (Col 3:12). Jesus Himself emphasised it as a practice which distinguished His followers from others (John 14:34-35; 1 John 4:7-8, 20-21).

Compassion in the light of the Kingdom

Jesus' announcement of the Good News adds another dimension to the call for compassion (Luke 4:18-19). The Kingdom of God contains the future hope that wrongs suffered by the poor, hungry and victimised will be righted (Luke 6:20-21). It would be wrong simply to sit back and wait. We are called to mission — sent out to be like Jesus. We need to give and act in accordance with that commission.

HOW SHOULD WE GIVE?

Giving in Partnership

The BMS believes that partnership between those who provide resources and those who receive them is fundamental. Mission agencies and recipients need to share in the allocation of resources. Giving in partnership enables everyone to contribute their share in bringing in God's Kingdom.

Giving in relationship

Giving is always part of a relationship. It can

emphasise friendship, it can help in meeting common goals like justice and the proclamation of the Good News.

Giving in fairness

Many projects have more appeal than others, partly because they provide easier means of raising money. The majority of needs for which our partner bodies overseas ask our help cannot be instantly solved and may not immediately catch our imagination. Supplying a vehicle is easier to understand than the importance of supporting an accountant or administrator. But we must not forget that our partners know their own priorities and our support is welcomed as an expression of our love and commitment.

We believe that stewardship of our giving involves supporting the whole work of our overseas' partners and should reflect the meeting of needs as they see them rather than as we might prefer them.

GIFT AID

GIFT AID, the government scheme introduced in 1990, has proved to be a very successful way of giving to charities. BMS is no exception.

With £600 being the legal minimum amount, gifts of £52,650 in the first year were transformed to over £70,000 when tax was reclaimed. In July 1992, it is hoped that the minimum level of gift will be reduced to £400, enabling others to join in giving for mission through this valuable scheme. ■

God Sends People



We are told that Carey, when he was trying to convince his contemporaries that Christ's Great Commission was for them and not just the disciples of old, was rebuffed by a senior minister who said that if God wanted to convert other peoples he would do it without Carey's help.

Fortunately Carey didn't listen, for the story of the Bible is the story of how God has chosen and commissioned people to act as his spokespersons and missionaries. From the judges and the prophets right through to John the Baptist, the apostles and the members of the early church we read of the way God uses women and men to tell the world about Himself.

And so it is today. Our personnel department received 330 enquiries last year about Christian service overseas. In that time nine people were accepted by Candidate Board to serve in Zaïre, Nepal and Brazil. God is using people for His work today and if the long list of needs from Albania through to Sri Lanka is to be met many others need to listen for His call.

*So, what
am I doing
in all this?*





The nurture and training of new Christians is vital

Enriched and Challenged

IN NOVEMBER 1991, a group from the Baptist Unions of Scotland, Wales and Great Britain and the BMS, visited the former USSR.

Politically it was in a tense, confused state. It was already obvious that the USSR would disintegrate. Everyone reckoned Mr Gorbachev's days were numbered. Few seemed sure whether Mr Yeltsin could establish stability and economic recovery.

A major concern was whether ethnic groups within the independent republics would be given a fair deal. Many spoke of the potential for the persecution of minorities, violence and bloodshed.

Economically the people were in a sorry state. Basic foodstuffs were scarce. Queues could be seen wherever supplies were available. There was also an urgent need for medical supplies.

In church life the picture is mixed. The Russian Orthodox Church is trying to re-establish its role as the state church. Baptists and others are being marginalised and harassed. Misrepresentation of Protestants is taking place.

Religious and anti-religious movements are sweeping the region. Mormons have three churches in Kiev and one in Moscow. Jehovah Witnesses are proselytising. New Age teaching is spreading and there are signs of moral decadence.

As far as Evangelical churches, like the Baptists, are concerned the situation is confusing. Para-church, interdenominational and independent movements are streaming into the republics causing havoc. Several present a shallow 'believism' that dismays Russian believers. 'Converts' are drawn away to form housegroups unrelated

to existing churches. Some decry the existing church and their leaders.

Others behave more responsibly. Baptist leaders are asking 'which groups do we work with and on what conditions?'

It calls for a reaffirmation of Baptist identity and loyalties if the good work done over many years is not to be undermined. We were impressed by progress among Baptists. Doors have opened for evangelism and social ministries.

Bibles and Christian literature are getting through and there is a big demand. They have access to the radio and television, and are taking advantage of the opportunities.

A programme of church planting is underway. In Moscow there are six Baptist churches whereas formerly there was only one.

The financing of full-time pastors for new churches is urgent. One Moscow church has grown from 60 to 180 members in six months. They meet in a community hall and a school and feel the need for a building of their own, but the costs are high. They believe that the credibility of their witness depends on having an attractive building.

The nurture and training of new Christians is vital. They need help in training a new generation of pastors and leaders. They also require Baptist literature to help in this work.

We were spiritually enriched and challenged by all we experienced. We resolved to encourage closer links with and support for Baptists there. We were able to identify a number of areas where British Baptists, should be able to help. ■



The Russian Orthodox Church is trying to re-establish its role as the state church

The Forgotten Land

NEW OPPORTUNITIES of service don't always mean new countries. Sometimes they are in countries where BMS already serves, like Brazil, where Margaret Swires has moved to the City of Natal in the North East.

The North East is very different from the Central West, it looks and is the forgotten land. Parts of the interior of the state are now green — once you've seen the areas where the rain (two days this year) didn't fall you would say, 'Well yes it is kind of greenish.'

The drought is causing much suffering and, with no more Government money for milk tickets for under fives, or emergency food baskets or lorries of fresh water, people are on the move and angry.

One Municipal area of the State announced a 400 per cent rise in December

in the infant mortality rate — exact figures (ie. would be higher) are not possible as the rural areas do not provide accurate figures, just more fresh mounds in the cemeteries!

The harsh methods to fight inflation are having drastic effects on the poor, and here in the North East it only aggravates an already bad picture. The tendency is that each person becomes preoccupied with him or herself and this breeds disunity and selfishness. (To be seen especially among the rich who fear losing what they have and will secure it at any cost.)

This picture of the State is not what the average visitor sees, as Natal is world famous for sun (365 days a year), beaches and coconuts. This side of it is very beautiful and the sand dunes separate the city from

two continents, South America and Africa — end of lesson!

Another claim to fame is that Natal has the largest housing estate in South America (or so they say!). As I work on this estate I can assure you that it is enormous and difficult to get around as sand dunes cut it in the middle and at various other points! It is a fairly middle-class estate having poorer areas with, on the outskirts, the inevitable favelas (housing the poorer) which are gradually becoming an integral part of the estate — natural growth?

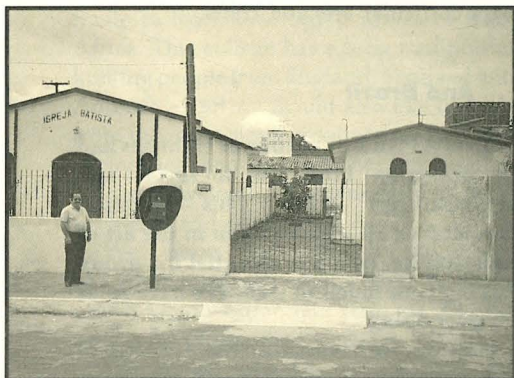
Near to the entrance of the estate is a small Baptist church, four years old with 47 members; so few to reach so many! But the church is active and has a vision to grow again (it once reached 92 members) for the Glory of God.

So, what am I doing in all this?

I'm leader of Evangelistic Bible Studies, Director of Christian Ministries to the community (social work), Sunday School teacher for nine to eleven and a half, Director of Young People's work 13-35's, visitor/counsellor etc, etc!



Margaret Swires

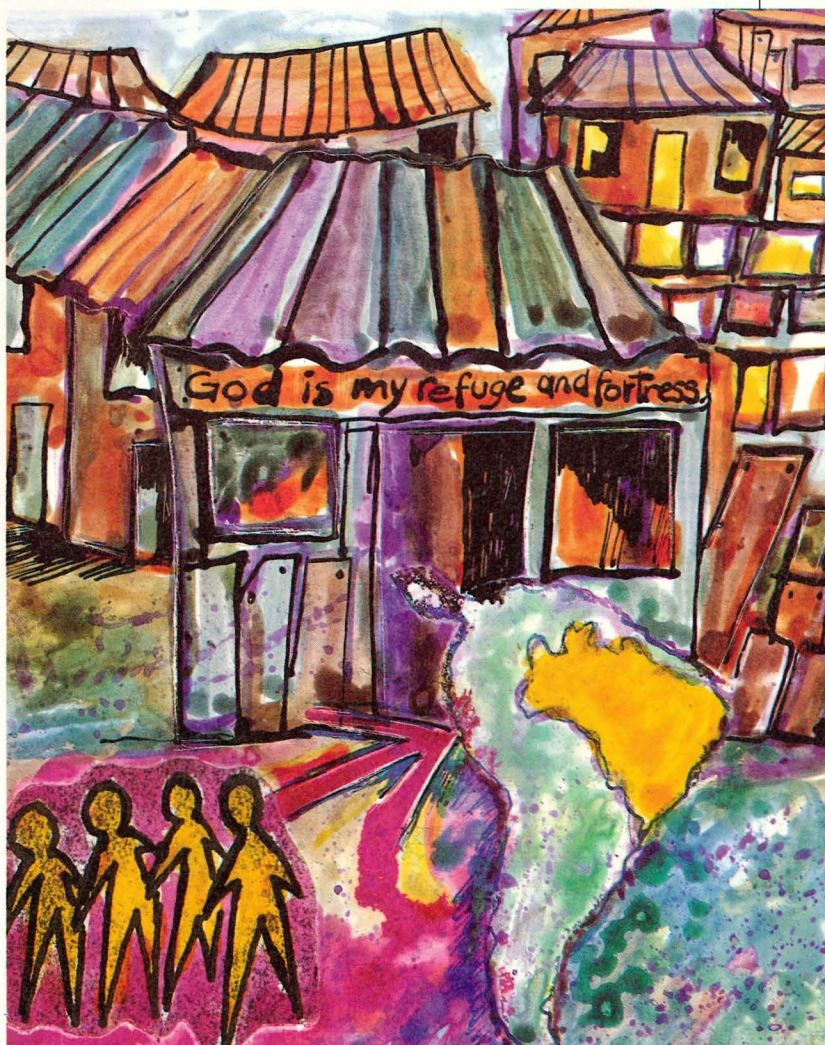


Baptist Church in Natal

the sea so that you can forget that the city is there! Although the temperature is between 31 and 34°C (88-94°F) from 5 am — 5 pm, the lovely sea breeze keeps the temperature bearable. At night, 5 pm — 5 am as we are almost on the Equator, it's just a little cooler and lovely! (I can almost hear the envious, 'Cor, wish I was there' — I have a spare room. . . .)

Natal is situated on a peninsula between the river and the sea, has a population of 700,000 and has large Army, Air Force and Naval bases. These latter help to keep the city going and exist because we are the capital of the State.

But not only for this. Natal is the most easterly city in South America and from here it is the shortest distance between the



BMS Youth Action Teams –

are proving to be a new and vital element in BMS strategy. Wherever they go they are being appreciated by missionaries and local people alike. We now wait for them to come storming back into the life of the home churches.

They have been working in. . .

France . . .

We survived the Olympics and came back with gold medals for tract distribution! We were working with Action Evangelique Olympique or AEO for short. It was made up of many organisations including local churches, the Dijon Tract Mission, Pocket Testament League, Christian bookshops and the youth departments of the Federation des Eglises Evangeliques Baptistes and the Federation des Eglises Evangeliques Libres.

We joined people from all around the world to make up a multi-national, multi-lingual and interdenominational team of 100-120.

How exciting this was, particularly for the French people who joined us, most of whom are used to working in very small local church situations. We were not able to get permission to do street theatre or music, however we had an exciting programme of concerts and films. During the Olympic fortnight wherever there were people there were AEO team members distributing specially designed tracts and gospels.

In many cases tracts, gospels and casual conversations on the street will not lead to instant conversion, however God can take what has been done and use it to move people nearer to His Kingdom.

Getting Gospels into French homes could prove strategic. It is reckoned that 80 per cent of French people have never looked at a Bible.

Pray for France for an opening of people's hearts and minds and a growing awareness of a need for God. After all it was a Frenchman, Blaise Pascal, who originally remarked that inside every human being there is a God shaped hole.

Asia . . .

After working in India – in Calcutta and then in Vellore – the Asia Youth Action Team moved to Bangladesh. . .

Robby worked for a week at the Bangladesh Baptist Sangha, collecting information for a 10 year plan. That involved looking back through old account



stories



books finding various bits of information for each year and, with the aid of a computer, processing it and printing graphs.

He then joined Mark, working at CPEC, a Christian primary school for missionaries' and 'tent-makers' kids. The work involved being a classroom helper, leading sports, art and crafts, and being useful in general.

Chris worked at the Christian Hospital in Chandraghona – helping reorganise all the records and filing.

Ruth and Rose went to the BBS Girls' High School in Barisal. They arrived in the midst of a teachers' strike and have been very busy taking English classes – with new and stimulating methods. They also hoped to have a Christian input and befriend the girls and the staff, as well as helping with extra curricular arts and crafts.

. . . And Brazil

BEING A PART of a group of eight has had its problems both on a social and organisational level. This situation provided us all with a lesson in the art of compromise, which is essential if a group this big is to function well. We have rotas for everything.

However we have had answers to some of our prayers for people and situations outside of our group. This has been a real encouragement to us. In short we have had to learn to live and work together.

The BMS thought it would be good if we studied Portuguese so for a few weeks we trailed down to the local church for our lesson. Our vocabulary is limited but we seem to be making ourselves understood, using mime, expressions, etc.

Things are improving and our understanding and communication with the language is improving.

The hardest thing we had to face was the contrast of rich and poor living side by side. The worst factor is the attitude of indifference – the social problem has become so big that tolerance has turned into indifference.

'God is my refuge and my fortress.' When visiting a favela we noticed this verse inscribed on a flimsy bit of plywood. Do we know what it is for God to literally be our fortress? For this family God was keeping their shack together. One thing we are all learning is that our God isn't just a British God.

Paul and Debbie Holmes have been fantastic! They have helped us settle in and tried to make things easier for us. They have a great vision for Brazil despite the large scale of its problems. ■

Looking to the Future in Serampore, India

SERAMPORE, THE college founded by Carey, Marshman and Ward in the early years of mission activity, is planning to celebrate the BMS BiCentenary too.

Dr J K Daniel, College Principal, said, 'We have had three or four consultations on how to celebrate the BiCentenary year. Some of these buildings are very old and need to be renovated — an important priority.

'We would also like to build a new auditorium and Conference Centre because the present Convocation Hall only holds around 400 people. We are even planning to invite to teach theology a professor from Africa. This college has a long tradition of inviting people from England, Scotland and America — but we would also like to learn from other developing countries what their aspirations and frustrations are, so that mission develops in the context of all these problems and perplexities.

'We hope to develop theological education further by having Serampore as a centre for post-graduate research. But we need a lot of qualified staff.

'We would also like to establish the William Carey chair for mission studies. This will have to be developed carefully, because what Carey understood was great indeed. Most of it is relevant today. But things have changed and we have to study mission in the context of our time. When he came, there was hardly any church at all. Now I think our emphasis must be with the local church.

'And it's not just the idea of missionaries being sent from the west. From what we know and we read we may have to send more missionaries from our countries to the west! Things are changing!' ■

Planning for the Future

DAVID BROWN, working with the World Mission Board of the Brazil National Convention, is responsible for the selection and training of candidates.

This means maintaining contact with the mission fields and missionaries and, in general terms, administering the Brazilian Baptist work in these areas.

The mission board has been through two very difficult years because of the economic situation in Brazil, but praise God, this year



David and Sheila Brown

we are beginning to see a more stable situation, which is allowing us to plan for the future. We hope to send out at least 15 new missionaries by the spring of next year.

We have both continued to teach at the missionary training school and have received great blessing through this ministry. David has been invited to teach Trans-Cultural Mission at the Baptist Theological Seminary here in Rio, where there are more than 400 students training for ministry as pastors and musicians. ■

Called to Serve

IN 1977 Kabiraj and his widowed mother arrived on Carole Whitmee's doorstep in Balangir, India. They were in abject poverty one Christmas Eve.

They had neither money, food nor clothing. Kabiraj was eventually taken into the hostel and for some years his mother worked for me. He completed his schooling while living in the hostel and went on to college. During this time he came to know the Lord as his Saviour and was baptised.

Recently he believed the Lord was calling him to serve Him. Last August, he went to join the New Theological College in Dehra Dun — only miles from where the recent earthquake took place, leaving thousands dead, injured and homeless. ■

Karen Poole
Chris Burnett
Dave Champion



REDEPLOYED

AFTER RETURNING quickly from Zaïre last September several BMS workers have found opportunities of service elsewhere. Karen Poole and David Champion are working, initially for six months, in Hungary. Both are teaching English at the International Baptist Lay Academy and Karen is also teaching at ordinary day schools.

Ian and Pauline Thomas now find themselves in France, for the time being, working with the Baptist community at Carcassonne.

Christopher Burnett finds himself co-ordinating something called ZACON which is a grouping of mission and aid agencies with a concern for Zaïre.

Others are looking at opportunities in different directions whilst all are waiting for God's leading for the future of the work in Zaïre and their involvement in it. ■

God Creates co



'How these Christians love each other!' There was something different about the life of the early Church which made people sit up and take notice. In spite of all its blemishes, there is something very special about the Church when it is truly alive to Christ.

One woman in Brazil joined a church at worship because, she said, 'I liked what I saw when I saw you coming out of church.'

Communities of Christian people, because of the quality of their worship and the dedication of their service, are meant to be 'attractive' in the right sense of the word.

So the BMS through its missionaries and through its direct support of national churches is involved in helping to create strong, witnessing and, we hope, attractive Christian congregations.

Community

God
was good and
blessed us!



Studying the Bible like this!

LAST SEPTEMBER Jacqui Wells closed her language books and went out on a two week visit to the Chiang Mai Association of the Karen Baptist Convention, in Thailand.

The aim was to have fellowship with Karen Christians in their homes. I wanted to be a 'listener' and I achieved this aim because in the mountain village only Karen is spoken. So, I could listen to Karen, virtually non-stop, for two weeks.

This was good for my language. Also, since we were staying in Karen homes, I could use my eyes and observe how the

Karen live and appreciate more fully the Karen culture and customs.

There's so much to learn; to understand; and to appreciate. However, on this trip I was going to begin teaching in Karen and this, for me, was the best. The culmination of over a year's study in Karen!

Before going I had prepared as well as I could. I put together four Bible Studies for use in the villages. I decided that we would study the Bible in small groups and therefore I prepared work sheets for each group to use. My language teacher Thra Thunu and one of my Karen friends, Phi Ler Say, helped me with this. We went over what I'd written to check for any mistakes.

I was rather apprehensive and you could say nervous! How would this teaching be accepted? Would the women and their families be able to understand? Would I have the words to express myself well in Karen?

Needless to say I prayed a lot and asked for God's help. Perhaps you can guess the rest. God was good and blessed us! The women 'worked' so well and took great delight in studying God's word! I enjoyed listening to the 'buzz' as they discussed the various questions.

One of the Karen women leaders was with me and we went from group to group helping wherever we were needed. God spoke to us and touched our lives as each group reported back. It was as if God was speaking through them. I was really thrilled and greatly encouraged.

I haven't cracked the Karen language yet and there's a lot more to learn. However, I know God can use me, and the language ability I have now, to bless His Church. . . . Lots of the women said. . . . 'Oh, studying the Bible like this gives us real joy.' Take time to praise God now and rejoice with us!

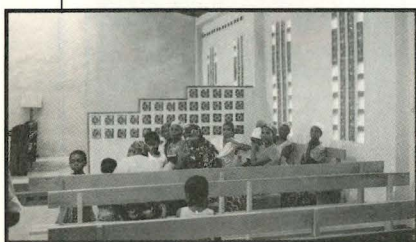




**Placing the cross at
Pimu Church, Zaire**



**Flocking to the opening of
Pimu Church**



Women's Choir, Pimu Church

Pimu Church Opened

PIMU CHURCH was opened on the 22 June with the first full service the following day. For the many who had walked too far to go home they stayed and sang and danced all night as there was no accommodation.

It was a wonderful weekend although actually delayed by a week at only a couple of days' notice. All the senior pastors from the region came, together with several choirs, one from over 70 miles away.

The official opening was on the Saturday afternoon. Several thousand gathered outside, a short shower of rain laying the dust an hour before proceedings got under way. After the preliminaries the crowds flocked into the building singing and dancing until there was no more room.

Standing room only was also the order of the day on the Sunday when many of the visiting pastors took part, as well as the many choirs. Every one felt very snug and dry in spite of a storm that raged outside for a while.

The Regional President of the Church preached on the theme of building a place of worship in our hearts and not just putting our efforts into a building. The service concluded with a choir singing the Hallelujah Chorus in French — no mean achievement when you think it was unaccompanied and they had no music from which to learn it! ■

More than a Building

OUR FRENCH speaking church at Mbanza Ngungu has moved out of the garage into the new church building, although there is still a lot of work to do,' writes Margot Bafende.

The Church benches are placed on rubble, with the floor one third paved, no

glass in windows, no paint, no front steps and porch, etc. But it gives us great joy to be worshipping there.

Building operations in rural Zaïre, with no building contractor, where the pastor, and building committee do all the purchasing and supervising of the workmen, is not easy, and the building has been frustratingly slow.

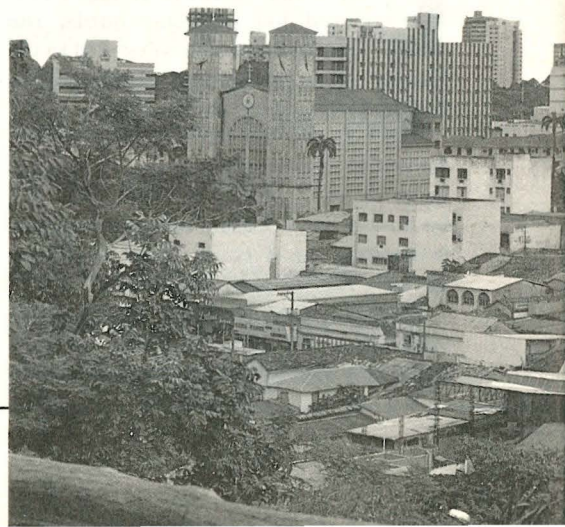
It seems often to have been characterised by sheer lack of know-how, incompetence, stubbornness, self-interest or lack of interest, lack of commitment, caring and stewardship, and sadly this led to mendacious accusations among members which blocked the building operations for some months.

For many months now we have been waiting for the last instalment of the BMS building grant, held up by administrative blockage somewhere in the pipeline. But even if the grant comes now, building materials are no longer available, and the electrical materials awaiting installation have been looted along with spare roofing tins we were hoping to sell. . . .

But the church is far more than the building, our French speaking community is growing. At the end of September the young people led a series of evening meetings on 'Strengthening our Faith', having in mind a group of newly baptised.

In fact this attracted a much wider audience with 50 to 60 at most sessions including quite a few who do not normally come. We found this very encouraging, firstly because the whole series was planned and carried out by the young people, secondly because of the spirit of heart searching and openness, which was especially expressed in the prayer sessions.

There is no doubt that the troubles in Kinshasa led to much reflection and self-examination and a desire to 'seek the Lord while He may be found'. ■



An Association That Works

'because God's people care,' says Peter Cousins.

IN CUIABÁ and Várzea Grande, amidst a population of some 700,000 people, there are just 1,200 Baptists.

In other words, about half the number per thousand than in Britain. The 1,200 are distributed between 16 churches. The 16 churches support, between them, 11 pastors and a part-time Association Secretary.

Besides these, their denominational contributions support perhaps another five missionaries. The churches have nearly 20 new causes in the suburbs which they are nurturing to become fully established churches in the future.

What does it cost the church member? All members are encouraged to tithe their salary, to give one tenth of what they earn to the local church.

Certainly in our little group at Parque Universitário all our members faithfully give 10 per cent. Each church passes on 10 per cent of its income to the Baptist Convention of Mato Grosso and two per cent to the Association.

Three times a year there are additional offerings for missions — overseas, home mission in Brazil and home mission in Mato Grosso. On top of that, the church members participate in building programmes in their own churches, as well as in the poorer new works in Cuiabá and Várzea Grande. People who cannot offer money give up a Saturday to shovel cement or lay bricks for one of the poor, struggling congregations.

The result is that despite the recession we are surviving — although the pastors' salaries are too low and a number of them are having to take on some teaching as a sideline.

New works are being planted and God's people are moving forward. It demands sacrifice but our church members care intensely about their church and give willingly. They feel that God has done infinitely more for them.

If the churches are growing, it is not because the 'ground is fertile', neither is there some 'secret of church growth', but rather, it is because God's people care enough to work towards it.

That is why we feel it is worth our while helping them. We hope one day they will be strong enough to need no help from outside. In the meantime their sacrifice calls for a response from us. ■

Time for the Wider Work

George and Betsy Lee send greetings from Hendala, Sri Lanka

THE CHURCH is one with much potential. There are many fine leaders, well trained, well-accustomed to taking all their many responsibilities, both practical and spiritual.

These include leaders with the thorough grounding of the two year Lay Training Institute Diploma, well used to taking services or taking part in them.

The women are similarly capable, while members of the strong Young People's group are particularly active in leadership in the Western Area as well as the denomination as a whole.

The church was concerned that they would have no one person to be 'The Pastor', since BMS have appointed us as Western Area Missionaries, while the local BU (Sri Lanka Baptist Sangamaya) have decided that their new Probationers, now out of Theological College, should not be ordained or take the full responsibilities until completing their probation in two years' time.

So George is to be 'Moderator' and Willie Ranasinghe, the probationer George will help to train, will gradually take over more responsibilities as he develops.

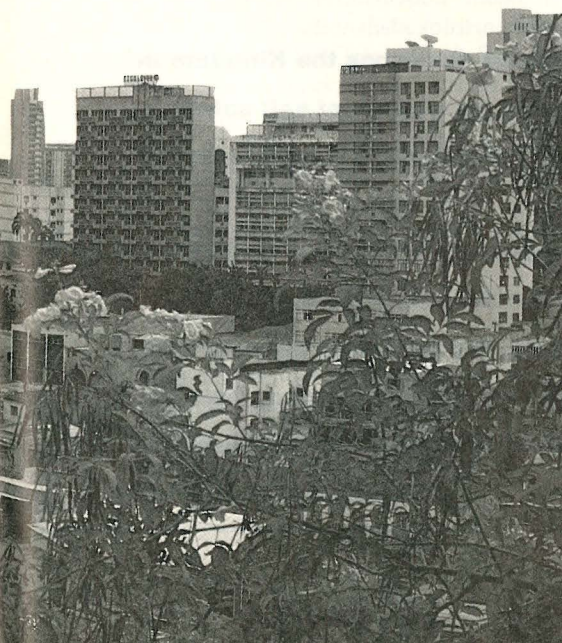
The church has been without a pastor since January, when their previous pastor moved to Kandy. The first phase (five rooms) of an Old People's Home is now also built next to the manse, so several things need to be done to get it into use.

Once some of these initial needs start to be met, there should be more time for the wider work! ■



Peter Cousins

Creates



God Reigns



A
*mustard seed
silently
growing.*

It is hard sometimes to believe that the Lord is King. So many other powers seem to hold sway over the minds and lives of men and women.

Economic forces hold tight power over large portions of the globe enriching the privileged few but forcing millions into a beggarly existence.

Political power promises democracy and freedom but so often ends in oppressive tyranny.

It is good then to remember that Jesus describes the Kingdom in terms of a mustard seed silently growing, as a pinch of salt subtly savouring and as yeast working slowly to lighten the doughy mass of society.

We give thanks then, not in any triumphalist way, that God reigns and that we have seen Him at work extending His Kingdom throughout the 200 years of BMS history. We rejoice in the way He is working through His church throughout the world today and how He is still prepared to use British Baptists in His mission of love now and into the work of another century.

A Missionary Church in Trinidad and Tobago

RECONCILIATION HAS been the word in Trinidad over the past year both in the media and the church. It was the Presidential theme of this year's Baptist Union of Trinidad and Tobago President, the Revd John Brambles.



A new General Secretary of the BUTT was designated, Adrian Thompson, to succeed the Revd Ken Cadette who moves on this year. Mr Thompson is a capable young layman, from a traditional Baptist home who has studied in both Britain and Trinidad.

John Clark, BMS Overseas Representative for South America and the Caribbean, paid a visit to the island in October 1991. He writes:

'The national reconciliation theme is allied to a strong nationalistic spirit in which the colours of the Trinidadian flag are always evident: black — symbol of the fertile soil; white — symbol of purity, and red — symbol of vitality. Yet the colours spoke to me of another symbolism. Black and white united by the blood of Jesus Christ.

'I was encouraged by the spirit of cooperation in the Baptist Union. It was good to see new leaders emerging and the growing concern for outreach and church planting.

'The old people's home in Port of Spain, the ministry to the mentally disabled in San Fernando, the various feeding ministries and other efforts attest the holistic concern of Trinidadian Baptists.

'Above all there was a concern with taking the Gospel beyond their own shores. Mission in Canada, mission in the UK, mission in the Caribbean — all this and more is firmly on the agenda. We must pray that the flowers will bloom, that the plant will bear fruit and our partnership in the Gospel will be glorifying to God.'

Without your Support it just wouldn't be Possible . . .

AGAIN, SUPPORT schemes and groups have raised a tremendous amount of money for world mission through the BMS.

The **BMS Birthday Scheme** continues to grow in popularity and in giving — raising over £180,000 for BMS medical work last year. This money goes in a number of directions including drugs and equipment, hospital maintenance, the training of medical personnel and the support of BMS medical missionaries. New look Birthday Scheme publicity material will be available in the coming year.

Operation Agri, run by the Baptist Men's Movement, has contributed over £120,000 to BMS related rural development work from building wells to thatching roofs and continues to be a vital and much appreciated support in this way.

Young people contributed over £38,000 to the project, **'Four Wheel Drive'**, buying a vehicle for the Ruhea Clinic in northern Bangladesh. This year the Young People's Project **'Where Angels Dare'** — a two year venture — has already raised £5,548 for missionary travel costs. A comprehensive pack of materials has been well received by churches.

Baptist women raised over £32,000 for **'Making Tracks in Thailand'**, buying two vehicles for BMS missionaries and supporting a Mizo missionary also at work in Thailand. The BMS Women's Project **'Give Us This Day'** which is raising money to support Christian Education in Zaïre is well on the way to reaching the target figure of £24,000. A new project will be launched at the 1992 Baptist Assembly.

The **BMS Stamp Bureau** donated over £4,600 to the BMS during the year — and is now dealing with cards and coins too. ■



PRAYER FOR THE WORLD

Support for the BMS is found in all shapes and sizes — and a central ingredient to it all is prayer. Much of the publicity from BMS urges the whole Baptist community to greater prayer involvement. An invaluable part of that is the **BMS Prayer Guide** which takes people on a day by day journey through prayer for the world.



A Fanfare for World Mission Link

World Mission Link — the new BMS mission education programme — was launched at Easter 1991. Replacing the gracefully maturing 'Deputation Scheme', World Mission Link has been a much needed shot-in-the-arm to many churches as they re-assess their world mission involvement.

World Mission Link is made up of three important parts.

Link Up

The scheme aims to make world mission a live issue through a relationship! So, throughout the country, churches have been forming themselves into groups who then covenant to support through prayer and interest a missionary or missionary family.

Around 400 groups of churches have been formed with more of those yellow forms arriving each day as the number grows. Missionaries have expressed their delight at being able to get to know supporting churches better, and how good it is to be able to spend a longer period of time with groups of churches. Churches, too, have been thrilled to have missionaries available to them for longer than just the 'weekend drop'.

Staff Teams

A new feature of the scheme is the emergence of untapped talent from BMS Staff as the 'No Small Change' Roadshow has travelled the country. Who would have thought of sober Chris Hutt, BMS Financial Secretary, donning an old mack and wellington boots to play Gabriel Rootworthy in an opening sketch?? Or who could have imagined Derek Mucklow, BMS Area Representative for London, keeping his closing remarks down to five minutes??

'No Small Change' — a programme of afternoon workshops and talks, and then an evening hour and half presentation on the urgent need for world mission — has been a tremendous success. Many Baptists have re-committed themselves to dedicated prayer and action as a result.

Mission Education

Throughout the year, churches have been looking at the place of world mission in their normal time-table and material has been produced for them by the BMS Promotion Department. Much more is planned for the coming year. ■

WorldWide is the monthly BMS prayertape — and hundreds of groups throughout the country listen in to news, views and interviews with missionaries, staff and overseas visitors. It has been used in worship services, youth meetings, women's meetings, etc. — and its flexibility makes it a powerful audio aid to urgent prayer for the world.



From Your Pens . . .

Dear BMS

'... the "new look" World Mission Link has permeated our church quite powerfully and we have been encouraged to build on the good foundations laid.'

'Thank you so much for sending our link missionaries to us. As a fellowship we have been praying for them in particular for the last two years since we adopted them. Now the fellowship will pray with greater zeal since we know them personally.'

Just a quick report on our first Link visit this weekend. It went splendidly — a really wonderful speaker — adjusting his teaching and leading to the audience. We look forward to meeting his whole family on their next World Mission Link visit.'

'I am no doubt speaking for many people who attended the "No Small Change" day yesterday when I express thanks to God and the staff team who took part in it. They showed a professionalism and dedication which deepened the impact of the message.'

From Missionaries' Pens . . .

'I am very impressed by our responsibility in this new system which seems to involve making relationships with churches, whereas under "deputation" we made one visit of a lifetime to a church. It's a very challenging system and I hope that we can all prove ourselves worthy of it.'

'Well, I've now got round all my link churches, and a few others and have enjoyed it! Almost all were live and active churches and they will all be a powerful prayer support for us in the future. We hope to get round them again before going off next year. . . .'

Former Missionaries – Keep in Touch!

AN EXCITING DEVELOPMENT during the year is the newly formed 'Former Missionaries' Association' – FMA. Any former BMS missionary who has served overseas, short or long term, can join.

The FMA plans to mobilise former missionaries in urgent prayer for areas of the world; to use the expertise of former missionaries where possible; to help former missionaries in their local church and Association involvement; to maintain a live-link between BMS and former missionaries; to produce an annual newsletter and to arrange reunions from time to time.

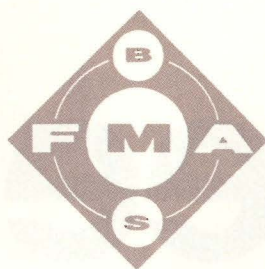
For more information on the FMA please write to the Correspondent: Revd Neil McVicar, The Manse, St Ninian's Baptist Church, Sanquhar, Dumfriesshire DG4 6DX, Scotland. ■

Consultation in India and Bangladesh

TWO IMPORTANT meetings took place in December. The first was a two day discussion in Dhaka, Bangladesh, between the Bangladesh Baptist Sangha (BBS) and representatives of the BMS. The second was a four day meeting in Calcutta, India, with delegates from the three Provincial Unions that make up the Council of Baptist Churches of North India, ie, the Baptist Union of North India, the Bengal Baptist Union and the Baptist Church of Mizoram. On both these occasions, the talks centred on how co-operation in mission could be improved.

How do we shape Christian witness in the midst of poverty? How can the spirit of evangelism be stirred at local church level? How do we cope with the challenge of the cities and the hopes and dreams of a new generation of young people? Where are tomorrow's leaders? These were the issues before us in Bangladesh. In India, we talked about ways in which fellowship in the Gospel could be strengthened between the three Provincial Unions and especially of how a strong Mizo Baptist Church would support and stimulate the other two Unions.

As we talked, we were conscious that the challenge of Mission in Christ's name in the Indian Sub-continent, is still a gift of God to His Church and that we, as a Missionary Society based in Britain, still have the privilege of co-operating in this. ■



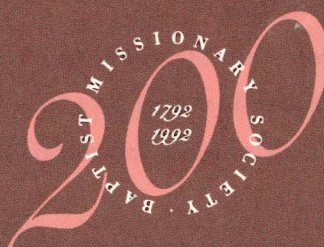
At the Sharp End

THE BMS Area Representatives often say that they are the ones 'at the sharp end' – spending their days meeting with churches, supporting missionary secretaries, presenting the BMS to groups, hearing the joys and concerns of Baptists all over Britain.

This year has seen them concentrate on the establishment of World Mission Link, drawing together groups of churches, explaining the new scheme in hundreds of meetings and raising the BMS profile at many levels.

The BiCentenary Celebrations are making their mark on local churches too, as many plan innovative and exciting programmes.

'The BiCentenary is proving to be a launching pad to stimulate world mission awareness in many churches!' says Derek Mucklow, BMS Area Representative for London. ■



200 YEARS IN PRINT

Two histories of BMS work and witness are to be published by October, 1992.

THE OFFICIAL HISTORY OF THE BMS by Brian Stanley

Price £30.00

A subscription list for 1,000 copies at £22.50 will be opened. Further details in due course.

THE ANSWERED CALL by Gwenda Bond

Price £3.99

The paperback popular history of the BMS.

BiCentenary Blitz

IT HAD to happen! 1991 saw the beginning of the BMS BiCentenary Celebrations at the Baptist Assembly. It is a time for rejoicing and reflection, commitment and confession as we listen for God's voice guiding us into the future. And it's an exciting time!

The Fund for the Future – a fundraising scheme to gather 'new money', over and above normal giving to BMS – is going to enable all sorts of new ventures in mission.

Already plans have gathered apace – and finishing touches are being made for

- Overseas choir visits;
- 'Mission in Time,' a BMS roadshow arranged by Elizabeth Webb from Harrow Baptist Church;
- Many overseas visitors who will take part in local and national events;
- LOUD! a young people's tour featuring Steve Chalke and the Shout Theatre Company;
- Overseas tours;
- Celebration Days throughout the country;
- Prayer concerts
- BiCentenary Musicals
- and much more . . .

God Redeems *All Creation*



God cares about His creation, which, according to Paul, is also 'to be freed from the shackles of mortality and enter upon the liberty and splendour of the children of God'.

World ecology, environmental disasters and human tragedy are all bound up together. So redemption has implications beyond the salvation of single individuals. Redeemed humanity, at one with God the Father, has a new awareness of God's creation and begins to take the stewardship of the world seriously.

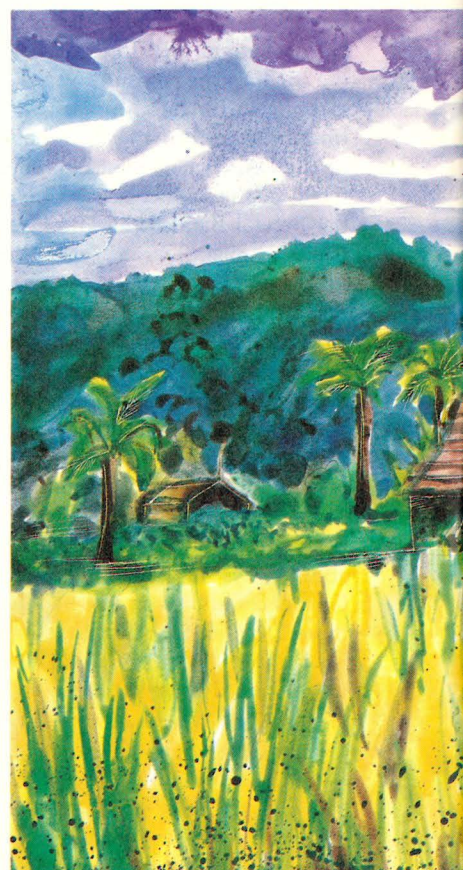
On different continents and in several countries, BMS missionaries and others, faithfully supported by Operation Agri, are helping people to see that a proper stewardship of land and natural resources has benefits for everyone.

The use of new and appropriate building materials in Nepal is helping to preserve mountain vegetation and so prevent disastrous erosion. Wise cultivation of hillsides and the planting of soil holding plants along the contour lines is having a similar effect in Brazil.

Such projects are small but they have a potential beyond their size as people see new methods work.

Yet there is still much to do. We are reminded that people need to know the liberating life of Christ before experiencing real change in their circumstances.

*The liberty
and splendour of
the children of
God.*



Back in Nepal

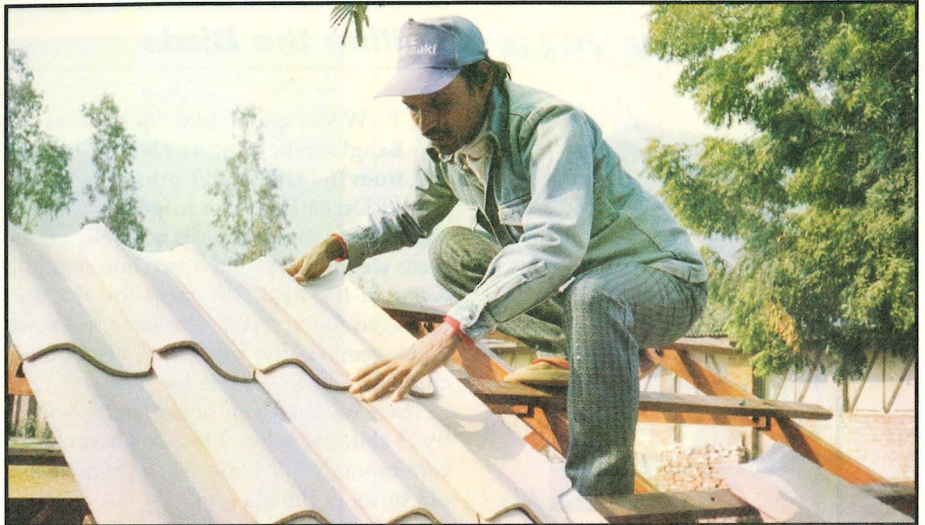
AFTER SERVING in Nepal for three years, David Payne returned to the UK to do research at university and in industry. He is now back in Nepal working with the United Mission, supported by BMS!

Returning to the vivid sights, sounds and smells of the Nepal I left five years ago makes the interval seem more like five weeks. Yet there are some very noticeable changes.

Although Nepal has a long history of isolation from the wider world, characterised by its warm, hospitable people, ancient Hindu-Buddhist culture and buildings and leisurely pace of life, it has had growing exposure to the fast changing times of the 20th century.

More buildings, electricity, telephones, cars and 'high technology' are some of the more obvious signs in the urban areas. The disparity between rich and poor, the neglected rural areas, urban pollution and the silently approaching environmental disaster of deforestation are the more sobering aspects.

Since April I have been busy at work in the Development and Consulting Services of the United Mission to Nepal. Three areas



Testing and demonstrating lower cost concrete roofing tiles in Nepal

of work beckon at once. I act as programme leader for what is called the Roofing Tiles Programme. I recruit and support senior Nepal staff to take over responsibility for this programme and I am laying the ground work for a new programme of other building materials development.

The Roofing Tile Programme is promoting the use of a light-weight, lower cost, concrete roofing tile — through training, equipment supply and follow-up to private individuals who are adopting this technology as an income-generating small industry.

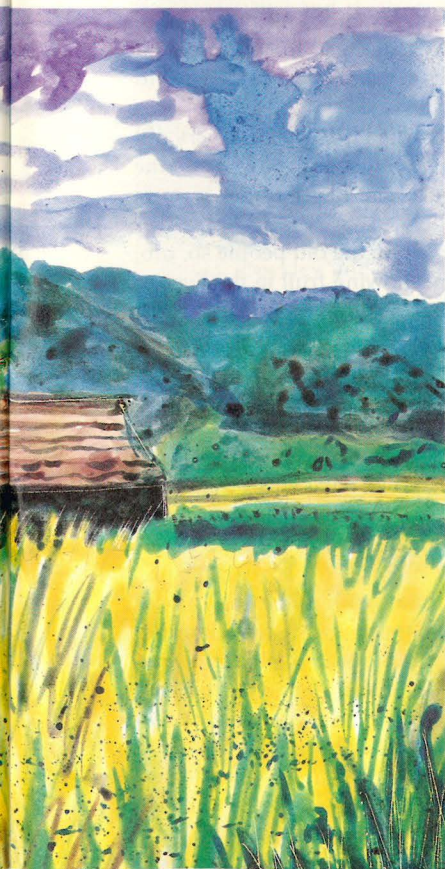
Since 1984, 71 entrepreneurs have established independent workshops from the far west to eastern Nepal and the demand for this technology is still high. Six Nepali staff work on this programme.

The aim of the materials development programme is to form an information database of traditional, modern and potential building materials and of organisations in the field; to develop research and development skills among the staff; and in response to specific requests, to carry out appropriate research and development suitable to our limited resources.

I have already been approached to give input into a potential project, under the government's Ministry of Housing, for the development of alternative building materials. So there may be the opportunity of national as well as local involvement in this area. ■

LINKS WITH CHINA

continue to be maintained through the Amity Fellowship and the encouraging of exchange visits between China and the UK. We support teachers of English working in China through Amity, although this has not been picked up as a challenge by many within our Baptist constituency. The post 'Tianamen Square China' is still struggling to come to terms with itself and the outside world. A successful China Conference was held in UK in 1991 as a means of encouraging greater interest in and prayer for China and the church in China. There is a danger that China will become the forgotten area of Christian witness.



Summary

Foiling the Birds

'T WAS quite like old times in Bangladesh,' reports David Stockley from the CEBADER project in Brazil.

Mid-December-sown irrigated rice gave a good yield. Because birds normally eat the seeds we sowed sprouted seed into standing water in the field. We grew the rice and managed to harvest it. The same rice sown in November, the birds and neighbour's chickens and ducks, ate the lot!

There was a weed problem, partly solved by 15 children of the church, who wanted to earn money for 'Missions'. It was quite like old times in Bangladesh!

Our new small hand-dug fish tanks are proving very productive — away from predator fish. Tilapia small fry that David Perry brought from Santa Catarina have so multiplied that we have encouraged several families to make tanks, which we have stocked.

As an extension exercise we combined with David and Jean Perry, and produced a "Garden for Health" book in Portuguese. We have sold "Garden Packs" consisting of the book, eight types of vegetable seeds, two kg of lime and one kg of mixed fertiliser all in a plastic holdall for 75p. We advertised in our areas, in bars, shops, dispensary and one school. Some 200 packs have been sold! Making up little packs from tins of seed, and weighing fertiliser and lime from large sacks is quite time consuming! This scheme has made openings to contact new people and in new areas!

We gathered 50 families to talk with the leaders of Co-op Cotia, who are interested in buying more bananas! The discussion ended when it discovered Cotia buy bananas where one bunch fills two and a half boxes of bananas worth Cz\$3,000 per box; whereas local bananas need five bunches to fill ONE box of bananas worth Cz\$300 per box!!

The shock of discovery that their product is worthless caused eight farmers who still

sell bananas to the Governador (State Governor) provided "pro-horta" truck, to take up CEBADER's offer to work together as a co-op to improve the quality of 'our' bananas.

We have enlarged a room in the ex-worker's house to make a 'sala' or living room to make a meeting place and once a month we meet to discuss our banana business. CEBADER has promised to assist in liming and fertilising 100 trees and help in setting out new banana gardens at two metres by two metres, where hill-slopes are involved. This will need erosion control measures.

At each meeting each member deposits Cz\$500 or 90p towards a fund. To practise what we preach, we are planting about 1000 banana trees on CEBADER. While bananas grow we are inter-cropping with beans and soya beans. ■

Signs of Growth

'Things seem so slow to change in the Litoral,' writes David Perry, from Brazil.

YET WE HAVE been greatly encouraged by various signs that our labour in the Lord is not in vain.

Jean has developed a Bible teaching ministry. She takes the Women's Bible Study each Sunday morning in Morretes and has been encouraged to see more and more women gaining confidence to participate.

It was lovely when Escolastica, a very old almost blind lady, told Jean she enjoys the studies so much she never wants to miss church now.

If Jean is reaching the old people so, too, is her ministry showing fruit in the lives of some teenagers. We have regularly led a Bible study at Cisero's who has established a small church on his farm. We usually get very little response during the Bible studies, as the people are very shy. However it was lovely recently to hear one lady saying how she feels the studies have encouraged her two teenage daughters in their faith. They are now reading and studying their Bibles every day.

The agricultural work is starting to bear fruit too. The passion fruit gave a bumper crop. This has motivated Roberto and Marinaze. The giant passion fruit are proving to be easy to sell. They sell them in Paranaguá and make about £6 a box. As a result the family can now afford new clothes, wellington boots and the children now have bunk beds to sleep on!

If Roberto's standard of living has risen





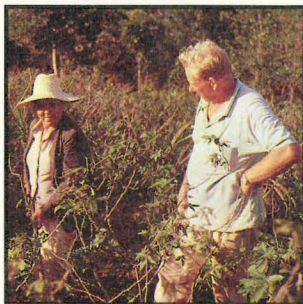
so too has Rosindo's. We helped towards the cost of a boat. As a result he has been able to sell things in Guaratuba and buy provisions there in a supermarket. In only two and a half months he has been able to buy a new bed and mattress, second hand sofa and table and chairs, and even afford the luxury of an electric shower!

Often a little encouragement and a few seeds work wonders. Alcindo has planted more than ever and by using lime and a little chemical fertilizer has succeeded in gaining enough money to start making a little bathroom and toilet for his home.

David Stockley and I launched a 'grow vegetables, have better health' campaign, supplying seeds, lime and fertilizer and a booklet. About 200 families were reached. Unfortunately unseasonal dry, hot weather has resulted in poor germination. We are giving more seeds and hope this time things will go according to plan!

We believe there are signs that our labour is not in vain. The trust and good relationship we are building up we are certain God will use. ■

David Perry and David Stockley launched a 'Grow vegetables, Have better health' campaign



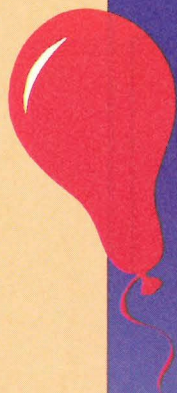
HOW MANY MORE?

There is every evidence that those committed to world mission are, as one hymn puts it, 'Facing a task unfinished That drives us to our knees.' Reminders come of the size of the need within the world for its life to be fulfilled in our Saviour and Lord Jesus Christ. What is equally clear is that God is opening fresh doors of opportunity for serving in His name. Very recent decisions by the Society to be involved in Albania and Indonesia indicate this, as does the increasing level of cooperation with overseas partners in multi-lateral mission — with Brazilians in Guyana and Mizos in Nepal for instance.

Our title is a verse from the Gospel According to John. In the context of belief for unity and action, the phrase reads 'that the world may believe that you sent me . . . and have loved them even as you have loved me' (John 17:21 and 23).

This is re-emphasised towards the end of the gospel where the whole purpose of the announcing of good news is seen as 'that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name' (John 20:21). No peripheral issue this! The belief, the faith commitment, was and remains the call to life itself.

How many more within this world are still denied such life? How many reminders do we require that our God is faithful and the missionary task remains — that the world may believe and may find fullness of life in our God of love? ■



EXPECT GREAT Things

EXPECT GREAT THINGS

BMS Family Celebration Day
10.00 am – late!

**SATURDAY,
30 MAY 1992**

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multi-media presentation

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Simon Barrington-Ward
Biblical Basis of Mission
Peter Barber
Planting Churches
Derek Tidball
Stephen Ibbotson
Crossing Cultural Boundaries
Peter Cotterell
Sharing our Faith
David Neil
Media and Mission
Richard Thomas
What on Earth are we Doing?
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M I S S I O N A R Y

HERALD



NEPAL – SURVEYING THE NORTH

JUNE 1992

PRICE 25p

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Cover photo: Tibetan woman in North Nepal

(Heather Payne)

The BMS has mission links with:

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| Albania | France | Nicaragua |
| Angola | Hungary | Sri Lanka |
| Bangladesh | India | Thailand |
| Belgium | Indonesia | Trinidad |
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HERALD

EDITORIAL COMMENT

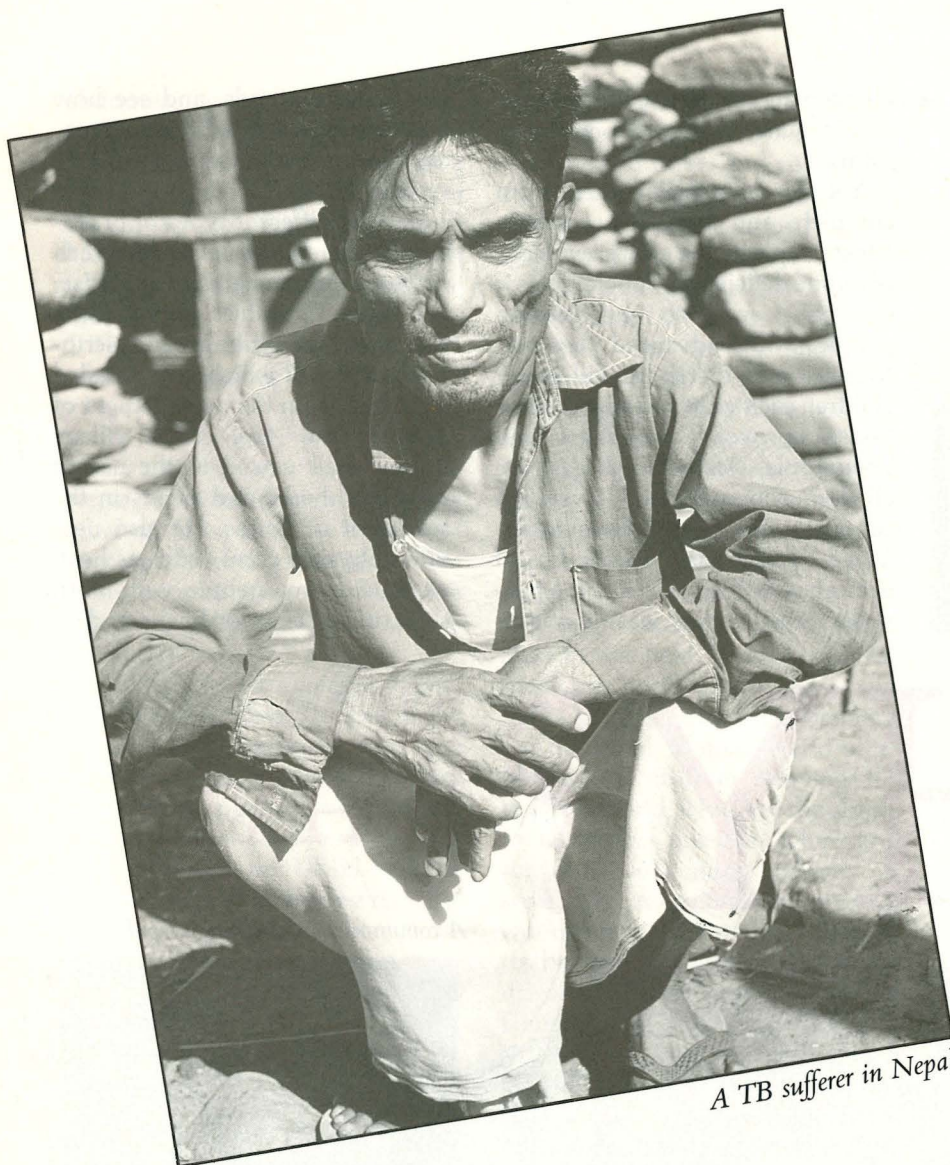
We've just completed our first series of staff-team No small change presentations. Before Baptist audiences, both large and small, team members have explored the implications of changes at home and abroad. We've looked at the needs of the growing cities of the developing world. We've interviewed national Christians from places like Brazil, El Salvador and Zaire and learned something of the pressing problems of these places. We have called on people to see God at work in all the changes taking place around them and appealed to them to respond by changing their attitudes to prayer, to giving, to life-style and to mission itself.

The lesson of flexibility is one the BMS itself has to understand. That is why we embarked on the World Mission Link programme in the first place. We said staff teams were not meant to be 'deputation by another name' and we meant it.

Further afield we have been able to respond very quickly to an immediate need in the impoverished country of Albania. This month Chris and Mairi Burnett begin their work in Tirana, the capital of that country. The changing scene in Eastern Europe has thrown open many doors we previously thought were locked and barred against us.

However, our ability to respond like this depends on the resources Baptists in Britain are prepared to release to the BMS. The BiCentenary Fund for the Future is meant to help us react quickly to changing situations like that in Albania. But already the money so far contributed, and more, has been committed to some of the exciting new ventures in mission before us.

If every Baptist church member in the UK gave £14 over two years to the Fund for the Future we would easily achieve our target of £2 million.



A TB sufferer in Nepal

FROM HERE in Amp Pipal it's 30 miles as the crow flies (which it doesn't because of the 26,000 foot Himalayan peak of Manaslu in the way!) but eight days walk to the furthestmost point, at the foot of the high pass in Tibet.

The inhabitants of the area are few, and live in difficult circumstances; thick snow covers the ground for much of the bitterly cold winter, crops take up to ten months to reach maturity in this hostile environment, and being a *durgam sthan* (remote region) there has been little in the way of development or government services coming their way.

Yet the people are rich in numerous ways. Many are traders, visiting Tibet, Kathmandu, India, even Thailand and Bangkok, to trade in wool, skins, salt and gold. For centuries they have lived in these inhospitable areas and are

well adapted, building large heavy walled houses that hold in the heat from the open fire in the centre of the upstairs room, around which the family eats, meets and sleeps. Thick woollen clothes keep them warm during the day, and beautifully woven blankets and coloured rugs at night.

Culturally they have a tradition that is closely tied to the tantric Buddhism of Tibet, and their spiritual leader is the Dalai Lama. Every village has its own *Gomba* or temple, sometimes two, and there are four or five particularly large ones in the region, each with its own Lama and attendant *Anis* (nuns).

Their knowledge and understanding of their environment is profound; wild mushrooms and berries supplement a rather monotonous diet of flour, Tibetan tea, and cheese; the bark and roots of many species of shrub and ►

WHY? NOT WHAT?

Ian Smith recently spent six weeks away from home, surveying a remote mountainous area in the north of Gorkha district in Nepal.

◀ Himalayan grasses are used locally as medicines and spices, and also traded.

Yet this adaptation is far from complete, and disease is common. Most people have a goitre; evidence of iodine deficiency. Tuberculosis is common, and we saw several people with advanced leprosy. Measles and diarrhoea kill many children each year, and smoke filled houses provoke bronchitis and pneumonia. Death and disease are all too common, and over the centuries the people have established traditional methods of dealing with them. One of the purposes of our survey was to investi-

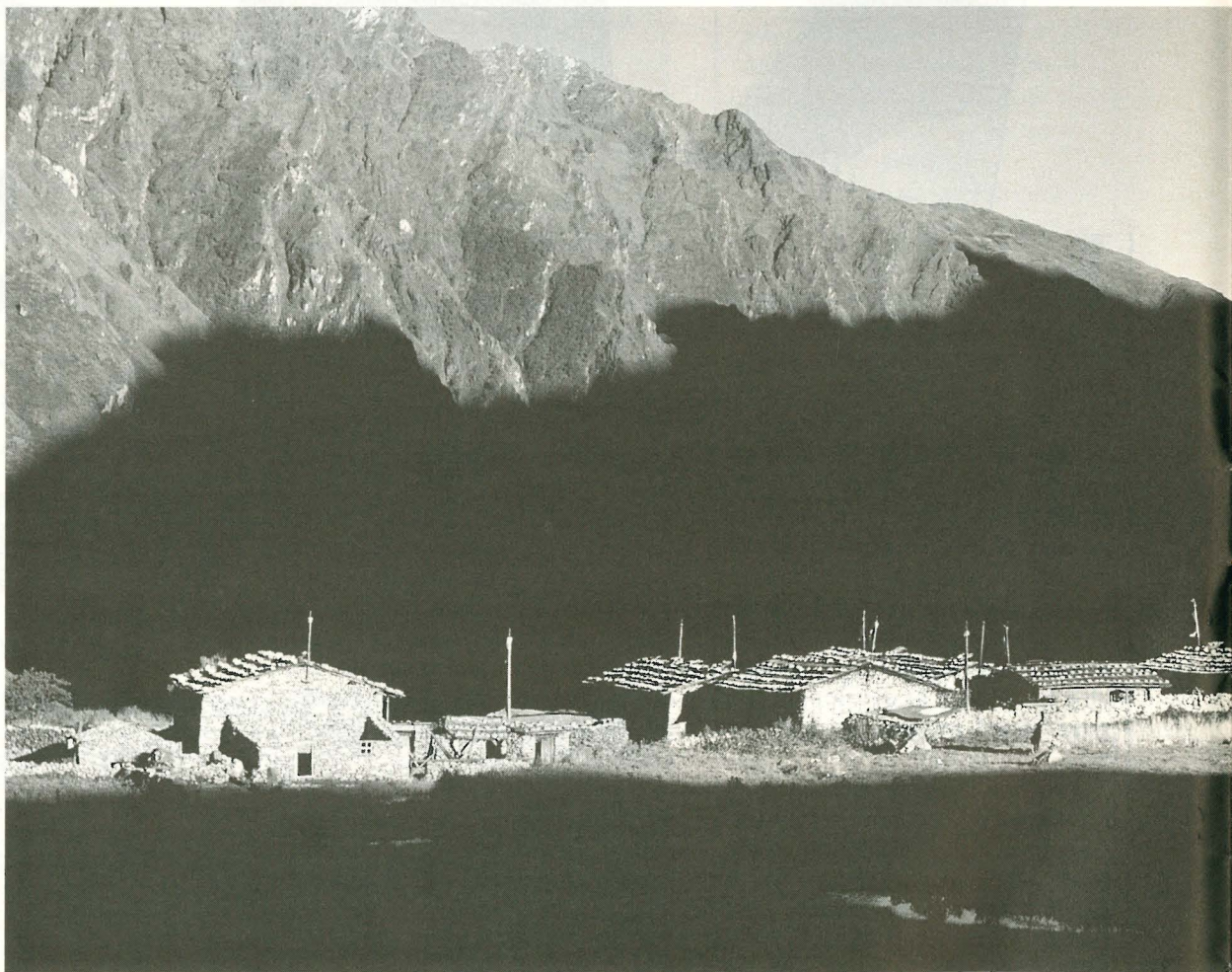


gate these methods, and see how they could possibly be incorporated into a primary health care system.

Several different types of practitioners are actively involved, each having a different area of expertise; the Lama (Buddhist priest) has a vast array of writings and scriptures, many of which give detailed instructions on the management of disease. The *Amji* is the village doctor, well versed in the use of medicinal herbs and plants in the treatment of illness. He also uses other physical cures, such as heat; we saw many people with burn scars round joints, on backs, and on

WHY? NOT WHAT?

A community in northern Nepal



abdomens, to relieve chronic pain.

And finally there is the witch doctor, or *jhankri*, who acts as a medium to determine the cause of the disease, to divine which spirit has been offended, and to ascertain what sacrifice is needed to placate them.

The *jhankri* is an important person in most of the cultures of

NOT WHAT?

Nepal, particularly amongst the tribal groups. Even in the more developed urban societies where many people have adopted more Western like lifestyles, the *jhankri* is still active.

Shortly after we arrived in Nepal, when we were living in one of the suburbs of Kathmandu, our next door neighbour's young daughter fell from the upstairs window and fractured her skull. We rushed her unconscious to the UMN hospital in Patan, where she made a remark-

able rapid recovery. The parents were most impressed with the care she received there, and very grateful. Nevertheless, soon after they brought her home from hospital, the *jhankri* was called.

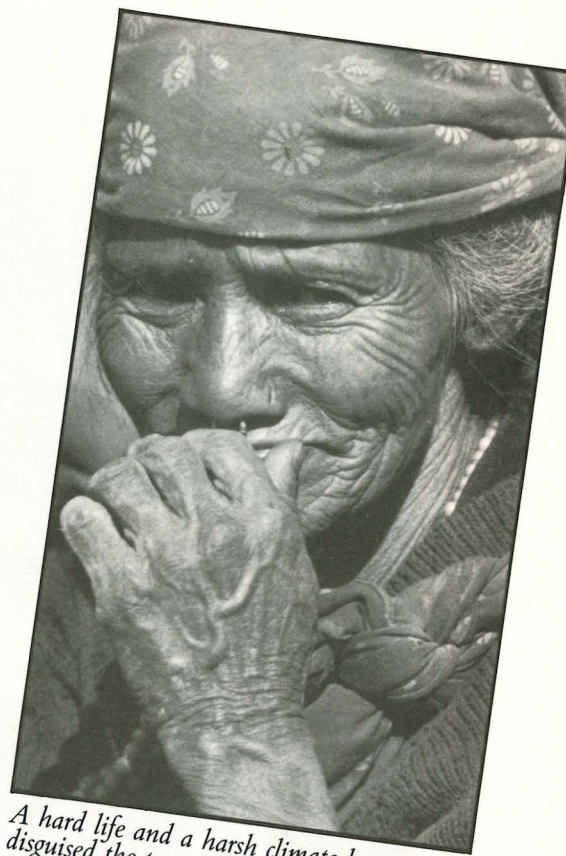
For the family, the issue was not 'what' caused the illness (in this case the fall), but 'why?' should it happen to them. In a world where there is only a fine divide between the material and the spiritual, and the day to day activity of gods, spirits and witches is recognised and expected, much time, effort and expense is spent in appeasing malevolent spiritual forces.

Western medicine has little to offer in this field. Western science, medicine and culture may have made great strides in understanding the 'what' of disease and other phenomena. But in denying the spiritual world, it has lost the ability to answer the question 'why?' and therefore for many people its credibility. As a result, we medical workers from the West are assumed to be impotent in dealing with disease inflicted by evil spirits. Consequently, we have the sad situation of people coming to a Christian hospital with their physical and material problems, but presuming we are impotent in dealing with their spiritual ones.

One possible reason for our lack of credibility in some people's eyes is our tendency to use an 'other world' rationalisation for the 'why?' of disease and suffering. Explaining suffering as the result of original sin may be right theology but it has little meaning for those who battle daily with the evil powers of a

NOT

spiritual world which is immediate rather than distant. The statistical argument of 'chance' is no answer either. It creates a sense of fatalism and powerlessness. How can you fight against something that



A hard life and a harsh climate have disguised the true age of this Nepali woman

called 'backward' cultures of the developing world but also for appears to be so arbitrary?

So for many people the question 'why?' remains. Not just for the so

WHAT?

people of the technologically advanced West. As a junior doctor I remember well the frequent occasions when, on trying to comfort the bereaved, the question was rarely 'what?' 'Why them?' 'Why did they have to die?'

The challenge for us here in Nepal is not just to have a theology of travail that enables us to identify with people in their suffering but also to be able to manifest that we are not powerless in the face of the spiritual forces that surround us. We need to demonstrate that we know the 'why?' not just the 'what'; our integrity rests upon it. ■

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Struggling for the bread ration in Tirana. Baptist World Aid has donated \$100,000 worth of flour to Albania (see below)

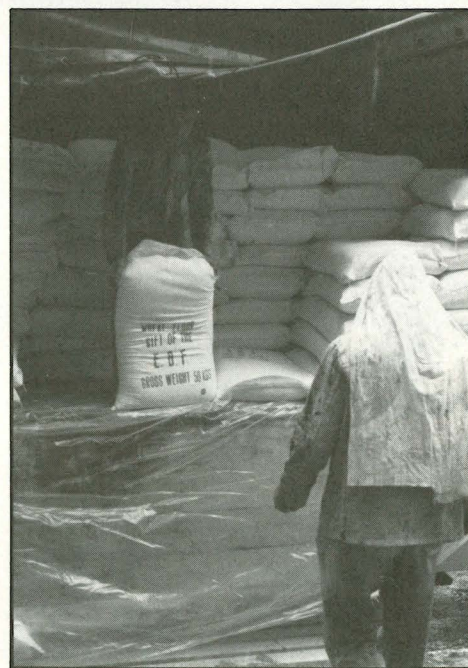
BEHIND T

*Chris Burnett writes
about his new
work in Albania.*

IT WAS WITH some expectancy that I looked out of the hotel bedroom window on that first morning in Tirana, Albania. I have to admit that all my pictures of this country were in black and white, a collage of dull greys.

However the sight that I saw was far from monochrome. Hills seemed to ring the capital with evergreen trees and the colours of an early spring competed to impress me. The city centre is full of marble modern buildings that all stand witness to the passing communist regime. The mosque at one corner shows the cosmopolitan culture of this country.

The central square had only days before been filled to the



brim with excited and jubilant Albanians, celebrating the birth of their democracy. The realities of that step are still to be realised, as indeed are its price. The future does seem uncertain with unemployment perhaps higher than 60 per cent. The dollar is used as a currency and the black-market supplies the worst that the West can give.

In some ways the change to democracy is easier to say but the actions that this change demands will be painful and difficult. The West is seen as the holder of all that is good and the communist East as all that was bad. They may be shocked to know of our homeless, our economy, our 'caring' society.

It is not an exaggerated claim to say that a lot of the future of Albania depends on us in the West, and that includes what we as Baptists can do to help. We have used an image of a sick man who has spent the last 30 years in hospital but is now convalescing

from this illness. We see our task as helping this adult to regain his feet and live an independent life. This is different from a more usual image of paternalism. These people are proud and independent, and they find it hard to be in the position of being so dependent on the aid hand-outs of the West, some of which are only cast-offs.

The opportunities for work in this country are overwhelming, as was our welcome, whether from Government Ministers or just workers and people we bumped into. At no time did we hide the fact that the first priority we see is the establishment of Baptist communities and churches. This is to be achieved through evangelisation.

There are some churches starting in Albania but we are not aware of a Baptist presence and see no conflict in working within a denomination. This will be hard work but against this is the evident spiritual hunger in this

DRS CHRIS and Mairi Burnett, who until last year served at Yakusu in Zaire, go to Albania this month to represent the European Baptist Federation working from an office in Tirana.

At the Baptist Assembly Chris said: 'We feel a little like Barnabas and Saul, set apart by you for service in Albania. We feel as if we are venturing out into the unknown and have many apprehensions, if we are truthful, for our safety, for our family, for finding food, for having fellowship and about our own inadequacies for this work.'

'But we have already experienced some of God's provision for us. We are excited by the potential in this field, to see people know Christ, to see lives changed. We are also excited to see the unity in the Baptist family behind this work. We are very conscious that this is not our work but God's task for us. And you are an important part of that task both in prayer and support.'

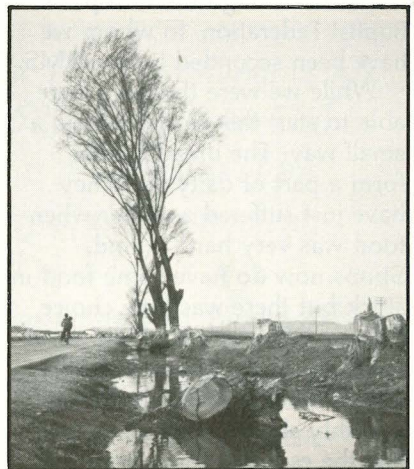
'The exit of communism has left a huge vacuum in people's minds and there are many people rushing to fill it. There is an ungodly scalp-hunt going on in Eastern Europe. We want to be part of a long-term commitment to Christian discipleship and to seeing God's Kingdom come even in Albania.'

'It's a worrying trend to see the west sending its cast-offs to Eastern Europe. Let's hope that it's not a cast-off religion we are bringing but God's transforming and renewing spirit so needed by these people.'

Later there was applause as the flag of Albania was brought to the platform. ■

THE LAST CURTAIN

Drs Chris and Mairi Burnett visiting a hospital in Albania





Modern buildings, wide streets, people but very little traffic in modern Tirana

population. The departure of communism has left a vacuum in many lives, a vacuum that we believe can only be fully filled by Christ Jesus.

The other wing of this work will be along the development side, in consultation with Government Agencies and others. As an important procedural point we have said that we do not want to go into these ministries with preplanned programmes but want to respond to requests from the Albanian people. We will be the facilitators of their own requests and pass them back to the wider Baptist family.

It is an important point of this work that we unite the work of many European Baptist Unions, in Albania. The result will be a more coherent help and an image of a Baptist family that transcends National boundaries. This will be achieved through the European Baptist Federation, to whom we have been seconded by the BMS.

While we were there we were able to start this work, even in a small way. The bread queues form a part of daily life. They have just suffered a winter when food was very hard to find. Shops now do have some food in stock but there was little choice. Flour, meat, some cooking oil, some fresh vegetables, but little else. One friend told us that her monthly shopping came to \$50, just the essential food items, but

her salary was only \$15. One daughter working brought in \$15, and her husband managed to take home another \$20. There was nothing left over for clothes, monthly bills or any extra food.

Little is being planted again this year so the winter looks like being a repeat of last year. We hope to be able to help in this and have already arranged for a small shipment of flour, only 200 tonnes, the daily consumption for Tirana alone. We hope to repeat this on a larger scale as we try and help these people through a short term crisis, and at the same time we are looking to a long term agricultural project in the north, a place where we can show modern techniques and use this as a resource centre. This shows the balance we will try and seek between the short term aid and the long term cooperation.

The open doors that we have received for this can only have come about through the working of the Holy Spirit in this country and indeed we see His preparation going back over many years, long before this country finally opened its borders. Even the finding of a flat with a telephone seemed impossible before arriving.

We are very excited by the whole range of work that we are being called into, but are very aware of our own failings and weaknesses. There is the hope

that this will become a team work, very soon, as other Baptists from the European family come to join us in Albania. There will be a lot of scope for short term volunteers but the process for this still has to be worked out.

We have many apprehensions about our role in Albania, many fears as to how we will do, how we will be perceived by its people. Yet we feel that we have a unique opportunity to practise what we have felt for some time, that is evangelism can and should co-exist with a social concern.

I am sure you will be reading about Albania again, and soon and like this time I hope you will be praising God for His goodness and His provision. He is at work in Albania and He is inviting us all to be a part of that work so please join with us in prayer so that we may see His kingdom come, yes even in Albania. The last Curtain has fallen. ■

CHINA

AND THE CHANGES OF HISTORY



GOD IS a free agent. We must not limit His work to the work of the Church. To paraphrase Dr T C Chao (1951): 'We must study to see the actions of God in the development and changes of history, not expecting to find this only in the Church but also in politics, economics, military affairs, education and culture.'

When the Communist avalanche swept over China in 1949, many Christians there could see only the work of the Devil. Rather rashly they perceived the reactionary Nationalist regime which protected the missionaries as being on the side of God. But we as people of faith must take a long term view and believe that even the enemies of God have their place, and that God, the Supreme

The last of the BMS missionaries left China in 1952, among them Hubert Spillett. Here is a summary of his thoughts, many of them prophetic, which he read as a paper at a Missionary Conference in February 1953.

Communist procession, complete with Mao's picture, taken in China in 1950

◀ Ruler of all has placed His limitations upon them.

The changes in China cannot be seen in isolation. Both the changes here, and also in Asia are part of something that is happening worldwide — that is the rise of new nations and the re-birth of older ones. It is part of the throwing off of colonial status, the retreat of the white races and the rise of self-government.

This movement is many sided; it is not only a war, cold or hot, against colonialism, it is a war against hunger, poverty, ignorance and disease, that is a war against medieval conditions which are out of place in the 20th century. Conditions of life in

CHINA



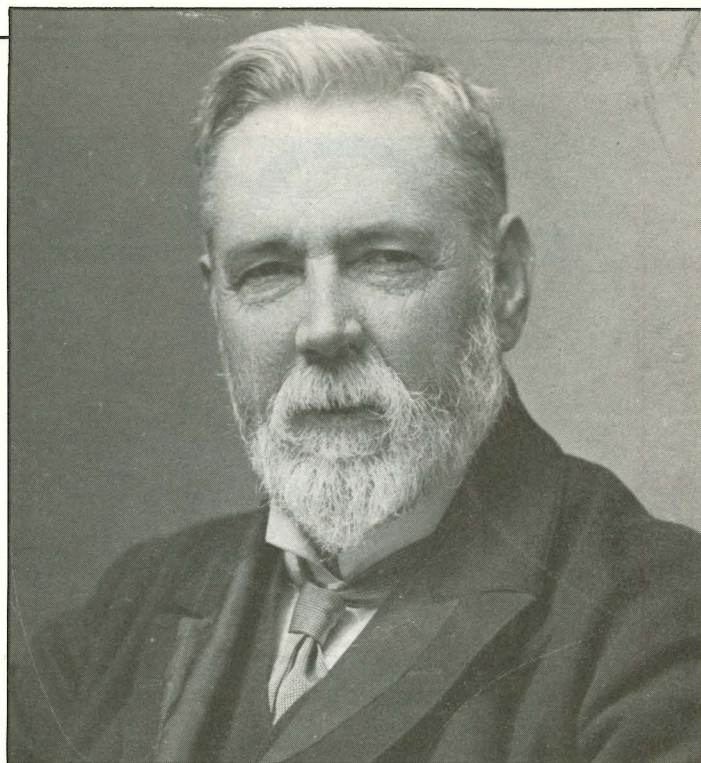
Asiatic countries are still deplorable; they have been accepted with resignation in the past, and still are by some; they will not be accepted much longer.

Early Christian Missionaries

When the Protestant missionaries first arrived in China, they came with the foreign traders, following the guns of the opium war — an association which probably seemed reasonable enough at the time. They were probably aware of the alien culture they were entering, but, nonetheless believed in what they would call 'the blessings of civilisation' and thus they imparted the Christian gospel as being the inspiration of that civilisation.

The ordinary people in China probably believed the missionary was a servant of the Government because he stood for wealth and successful force.

Critics of missionaries maintain that their work throughout was limited and conditioned by the embodiment of an alien culture; by their higher standard of living; and by their possession of foreign funds. It is said that as foreigners they were never able to penetrate deeply and fully into Chinese life because inevitably they looked at China from the standpoint of their own countries. Furthermore, they monopolised the places of leadership, in the sure knowledge that they were indispensable.



(left) A group of missionaries at the last BMS conference to be held in China, 1950

(top) BMS China pioneer Timothy Richard
(above) House church in modern day China

Achievements

So, has anything been achieved by missionaries working in China? In reply, it can be said that much has been done. Christianity brought to China both modern learning and modern medicine.

In 1949 there were 13 Christian universities and colleges in China and 50 per cent of hospital beds were in Christian hospitals. Christianity brought about benevolent institutions of all kinds: caring for the weak and unfortunate in a way that was completely new to the Chinese people. Some of these such as orphanages and schools for the blind have been taken and run by the new regime.

Christianity has started a tradition which will continue: China now has a nationwide educational

system and a national health service.

It is also probably true, though difficult to prove, that there is still some Christian influence behind some of the ideals of the new regime, for example, the Oberlin Ming Hsien School in Taiku, Shansi was never pillaged by Red guerillas, owing, it is said, to old boys in their ranks.

The Chinese Church

And so the Protestant Church has been established in China. Rightly or wrongly, through historical necessity, the main western denominations have been introduced. Through the circulation of the Bible small 'Pentecostal-type' groups have sprung up, calling themselves such names as the Little Flock, the Jesus Family etc. Altogether we reckon there are about 700,000 Protestant communicants, which represents a much larger community.

Christianity and Politics

Historians have said that the missionaries lost a great opportunity to establish a Christian civilisation in China when they refused to support the Taiping Rebellion. Possibly the Reform Movement of 1898, which owed much to CLS and the work of Timothy Richard and friends, might have succeeded.

The 1911 revolution never looked like becoming a Christian movement, although Dr Sun was himself a Christian. And so Christianity's main hope since then has been Chiang Kai Shek. And it is true to say that our over-evaluation of him and his lamentable failure, are bitter memories.

Could the Church have prevented the coming of Communism? Only by inducing the Kuomintang to undertake an agrarian and social reform programme. This proved impossible. And the reason came from the Communists themselves — that Chiang himself came from the big landlord class.

The Church in New China

The Church in the New China is of necessity a People's Organisation — allowed to conduct its own affairs, train its leaders, own property and has freedom of religious belief — all this as long as it supports the government. Not to comply with this would have placed the Church alongside the United States, British Imperialism and Chiang Kai Shek in Communist eyes. To gain these freedoms the Church sacrificed worldwide fellowship and its missionaries.

Doubtless Communism is an interlude in Chinese history. Through the interlude the Church will become proletarian, democratic, indigenous. I think it will look forward to reunion with the world family of churches; and it may have more to give than before.

MISSION IN TIME

TAKE FIVE TALENTED young people, take a story worth telling and take a God given vision of a travelling show and what have you got? A multi-media road show called 'Mission in Time' that has been prepared to help celebrate the BiCentenary of the Baptist Missionary Society.

This must surely be a unique happening worthy of attention. Michelle, Roly, Martin, Matt and Peter have all given up ten months of 1992 to prepare and perform this original production which not only communicates something of the story of the BMS but the very essence of Christianity itself.

The show does not glorify the BMS but seeks to present the claims of Christ and His gospel and how the BMS has tried to proclaim that message through its missionaries working abroad for the past 200 years and continues to do so now. The show is family entertainment but has as its conclusion a challenge to the audience to consider their own Christian commitment and calling to overseas work.

Venues for Mission in Time:

JUNE

| | |
|--------|---|
| Tue 2 | Falmouth, Emmanuel |
| Thu 4 | Plymouth Mutley |
| Sat 6 | Barnstaple, Pilton School |
| Tue 9 | Paignton Community College |
| Thu 11 | Taunton, Richard Huish College |
| Sat 13 | Bristol, Broadmead |
| Tue 16 | Harrow |
| Wed 17 | Teddington |
| Fri 19 | Walthamstow |
| Sat 20 | North Kent Performing Arts Centre, Eltham College |
| Mon 22 | Aylesbury |
| Sat 27 | Kettering Boys' School, Windmill Avenue |

JULY

| | |
|--------|------------------------------|
| Thu 2 | Oxford, Regents Park College |
| Sat 4 | Maidstone, Knightrider |
| Mon 6 | Weybridge, New Haw |
| Tue 7 | Reading, Abbey |
| Thu 9 | Southampton, Central |
| Sat 11 | Bournemouth |
| Sat 18 | Cardiff |
| Wed 22 | Haverfordwest |
| Sat 25 | Rhyl |
| Thu 30 | Exeter |

AUGUST

| | |
|--------|------------------------------|
| Sat 1 | Bath, Manvers Street |
| Tue 4 | Melksham, George Ward School |
| Thu 6 | Swindon, Central |
| Sat 22 | Ayr |
| Tue 25 | Glasgow |
| Thu 27 | Edinburgh, Morningside |
| Sat 29 | Borders Assembly |

SEPTEMBER

| | |
|--------|---|
| Wed 2 | Aberdeen, Bridge of Don |
| Sat 5 | Perth |
| Mon 7 | Gateshead Emmanuel College |
| Wed 9 | Middlesbrough, Thornaby on Tees |
| Sat 12 | Leeds, Playhouse |
| Tue 14 | Burnley, Zion |
| Thu 16 | Lytham St Annes, Lowther Gardens Pavilion |
| Mon 21 | Warrington |

OCTOBER

| | |
|--------|---------------------------------------|
| Sat 3 | Llanelwedd, Welsh Family Day |
| Mon 5 | Portsmouth |
| Wed 7 | Camberley, High Cross URC & Methodist |
| Sat 10 | Worthing, Christchurch Road |

LIFT UP YOUR EYES UNTO THE HILLS

*The story of Serkawn hospital,
Mizoram, as told by a national
Christian.*



LOCATED on a picturesque hillside at Serkawn, Mizoram in North East India this hospital was founded by the Baptist Missionary Society in 1919.

To start with it was a small dispensary, the first missionary nurse was Olive Dicks – she is known amongst the Mizos as Pi Dawki – was followed by other missionary nurses: Miss M Clark (1922-55), Miss E M Oliver (1922-54); Miss I M Good (1928-45), Miss Mary W Shearer (1945-50), Miss Baker (1947), Miss Davies (1950), Miss E M Maltby (1952-68), Miss Kathleen A Cox (1945-65) and last of all Miss Joan T Smith (1965-68, 1972-77).

We list them because we loved them for their untiring efforts to uphold the institution even in the darkest hours. Besides them a number of other BMS missionaries were indirectly involved in the growth and development of the hospital.

The first building was completed in 1923 constructed of sawn timbers, bamboo wallings and tin-roofings. The ravages of times and rigours of monsoon have taken their toll of this building.

A new building with reinforced cement structure was started in 1972 and completed in 1978 with funds raised from the BMS, from the local govern-

ment and from the local public at a cost of around Rs 2,500,000.

In the earlier days much of the medical care was given by doctors serving in our sister Chandraghona Christian Hospital, East Bengal (now Bangladesh). The first resident doctor was Dr Hanley G Stockley (1957-62) who with his wife Mrs Jean Stockley ably nurtured the hospital and raised the bed strength to 50. A national doctor was appointed in 1964.

The present strength of the hospital is 100 beds and six doctors, 43 staff nurses and other paramedics. We are running a Nursing School with 50 students, an Orphanage with 25 inmates, and also four community health projects in the outlying villages.

The institution is run on a non-profit, charitable basis and it is God's miracle that we are still able to be self-supporting and look after the maintenance when the maximum charge for major surgery is Rs 600.00 (less than £20!).

The out-patient building required urgent repair and reconstruction for which we did not have any capital savings. We made a frantic appeal to the EZE (Evangelische Zentral stelle Entwicklungshilfe EV) Germany and to the Baptist Missionary Society to finance this new construction in 1986.

We are indeed grateful to the Lord and to the donors for the positive response to our call for help whence the foundation stone for the building was laid by Revd Neil McVicar, BMS Overseas Representative for Asia with his wife Mrs Marjorie during their visit to this area in 1987.

The building is now completed and commissioned for helpful service to the public. We are very, very grateful to those of our friends who have lifted their eyes to the hills of Mizoram through their prayers and giving, words fail to express our appreciation. The Lord will recompense all of them.

Raising money for the work at Serkawn was part of a previous BMS Women's Project.



(top left) New hospital buildings
(above) Old building before demolition

The Baptist Movement in Belgium celebrates its Centenary this year. 'One could be forgiven for thinking that after 100 years of witness that the movement must be strong and large in number. This is not so,' writes Stuart Filby. 'In fact the miracle is that the movement has survived at all.'



believers met in Denain and later in Peruwelz.

One hundred years later the movement is still small, numbering just over 400 national believers and another 350 expatriates that meet in several international churches.

Why has progress been so slow? Perhaps there are many reasons that can be given not least of which is the time being to make this possible.

Samuel Verhaeghe has a vision for things having set up a national youth board, a pastor's training programme, etc. but is continually frustrated by the lack of trained nationals to take on the responsibility of coordinating these.

Of course there are those who help and pastor in some of these churches but they must first do a secular days work, then spend time with their families before they can

THE BAPTIST COMMUNITY OF BELGIUM

TO UNDERSTAND the situation in Belgium one must understand the influence of history upon this small nation. Belgium has always been torn between the influence of its stronger neighbours both politically and religiously. The strongholds of Catholicism were established and maintained through French, Spanish and Austrian influence and only later did Protestant Holland exert pressure from the north.

Many in Belgium experienced executions, punishment and loss of property as they were caught up by

the warring factions both of state and church.

After the French revolution of 1789, Belgium finally gained independence in 1830 but continued to be subjected to powers outside its borders. In 1830 there were only eight Protestant churches in the entire country.

The Baptist movement also began as a result of outside upheavals. English soldiers brought their Baptist faith to the borders of France and Belgium where several local men were converted and crossed the border to live in Belgium. A small house group of

minister to the needs of local believers.

As in the business world with small successful concerns so too in the world of religious denominations. Larger groups have sought to take over or encourage amalgamation and these pressures are often difficult to resist. The miracle is that not only have they resisted, but they believe that God has a future and purpose for them.

The union has no building of its own nor paid officers and none of the other facilities that one would consider basic and yet they remain buoyant and confident. They



believe that as a result of much prayer and interest from abroad as well as the financial support they receive, things can only improve, but they also know that there will be much heartache and hard work too. Of this they are not afraid.

The challenge of Belgium is that it is one of the least evangelised lands in the world. Somehow in all the worldwide missionary efforts and great revivals, Belgium has missed out. Only some 0.2 per cent of the population claim to be practising evangelical Christians. Belgium holds the highest suicide rate in the whole of the European Community and the widespread practice of the occult goes back over centuries and is a breeding ground for the cults and the New Age Movement. It's a land that needs to hear the gospel clearly proclaimed as many of its towns and villages have no evangelical witness at all.

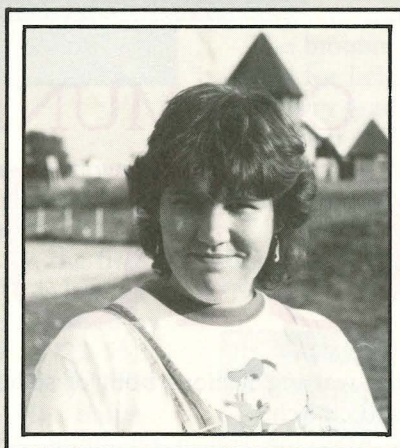
Eighty-nine per cent of the population are Catholic but few of them would claim to be ardent and the church is quickly losing its influence in a materialistic society. Its borders are short and its population relatively small yet Belgium, the heart of Europe, is without God.

Baptists are working together with other groups to change this situation. They took part in the recent Project Brussels in which every household received a Bible. They are also involved at grass roots in the March for Jesus across Europe from London to Berlin in April and May of this year.

1992 marks the Centenary of the Baptist movement in Belgium but it also marks the beginning of a new hope, a new vision and a new endeavour that the Lord may be glorified here in the heart of Europe.

FIRST IMPRESSIONS PART TWO – HUNGARY

It is not so long ago since Karen Poole was writing about her first impressions of Zaire. After only a few weeks in Africa she was evacuated with many others when the rioting began. She now offers her second 'first impressions', this time from Hungary where she is teaching English.



A FEW MONTHS ago I would not have imagined myself arriving at yet another strange airport. But this time the scene was not so foreign. Terminal 2, Budapest had a lot more similarities to Heathrow than Ndjili (Kinshasa). Within a short time I was through passport control and customs to be met by Dave Champion and a host of others.

Introductions revealed them to be Revd Zoltan Nomeshegy, who

had initiated the scheme for native English speakers to teach in Hungarian schools. Errol and Mary Simmons, the American Southern Baptists who had liaised with BMS. Lewellyne, who worked in the school I would be in, her husband Jeff and Gideon, my host for the immediate future. With the addition of a folder of information and Hungarian *forints* changed at the Bureau de Change, we left the airport.

The drive from the airport to Gideon's house revealed only the outskirts of Budapest. Low houses, partially hidden behind iron railings, Ladas, Skodas and dogs were much in evidence. I was a little apprehensive about staying with a Hungarian family, after all Hungarian did not list amongst languages I had learnt recently.

On arrival at the house I was greeted first by their dog – breed unknown but around the size of a small bear, and then Katti, Gideon's wife. Ushered inside (shoes left by the door) I was soon sitting down to my first Hungarian meal. As I had been joking for weeks previously, it was a version of goulash – in this instance chicken and very tasty it was too. Katti is now listed amongst my own private good cooks guide. Any invites to a meal there will be taken seriously.

By trade Gideon is a wood turner and the evidence of his work could be seen around the house from the bannisters to the lamp stands. Plants were much in evidence. Hungarians, aware of some of the drabness outside their homes (pollution is a major problem in Budapest) take great pride in their interiors. For some reason I was surprised to see a colour TV and even more so when we flicked on to watch Sky and Superchannel.

My first trip into Budapest proper was the following day with Lewellyne and Jeff. We travelled

IONS NGARY

first through the Pestensebet district where I would be living and working. Budapest had been badly damaged during the war, and as with the majority of the districts in the city, flats soared up into the sky. For the two million people of Budapest (around a fifth of the total population) to live in a house is not the norm.

We travelled by bus and then tram into the centre. Along with the trolleybus and metro they make up a frequent service which crisscrosses the city. A monthly pass costs the equivalent of £7.00 and the longest I have ever waited is ten minutes (that was on a Sunday). They are never empty.

The tramline follows a route parallel to the River Danube (Duna), it gives a spectacular sight of Buda across the water with its monuments, castle and churches. At night it is even more so. Whoever is responsible for illuminations has done an impressive job.

But alongside the immediate grandeur and trappings of a European city can be seen less comforting sights. A man digging amongst the rubbish, beggars at the metro station, street traders offering you everything from a posy of flowers to chair covers. The majority of Hungarians cannot possibly afford the luxury goods in the shops. The demise of the socialist state may have brought new freedoms but it also brought unemployment, a previously unknown concept.

In a population of ten million, nearly one million are now unemployed. Many others live below the poverty line. School salaries barely cover the rent. How people are then meant to eat and pay bills I don't know. With unemployment on the increase one teacher expressed a real concern for her teenage children. A college education would help, but without a scholar-

ship it will not now be possible.

Hungary does not have the obvious glaring poverty of Zaire, but the transition from socialist to capitalist is not going to be easy and along the way there will be many casualties. ■

RFP 100.7

Fréquence Protestante is a radio station which shares the frequency of 100.7 in Paris with Radio Notre-Dame.

NO, THEY DON'T broadcast simultaneously in a wild attempt to drown one another out! reported Robert Atkins, who is based at Versailles.

'Fréquence Protestante is on between 12 midday and 2.30 in the afternoon every day as well as between 9 in the evening and 5 in the morning from Monday to Saturday. There are reputed to be 100,000 daily listeners.'

One of the English pastors in Paris invited Robert to go along and watch the recording of a Bible based programme in the studios just off the Champs-Élysées, saying it was a good game.

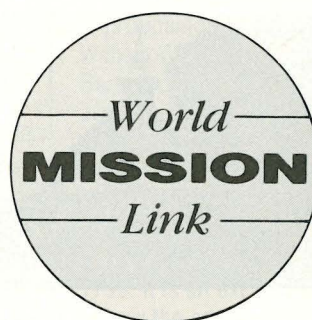
'I ended up taking part in the programme. It was a good game, but hopefully more than that.'

Several months later, Robert reflected on his fourth appearance on the programme.

'All went well except that I managed to prepare the wrong chapters; somebody was playing an electric drill next door; my colleagues changed the date of the programme without telling me and I received an urgent call at nine in the morning asking me to get to the studios sooner than possible!

'All three participants were English speaking. It was a strange experience preparing and doing the programme in French. I just wonder what the French listeners of Fréquence Protestante make of all these English people pontificating.

'I was encouraged to receive a letter of appreciation from a listener. She spoke of how suitable our one o'clock in the morning repeat is for insomniacs and was so pleased with our evocation of exotic English Christmas customs that she almost had me racing for the pile of signed photographs which I am now obliged to keep by me. Closer examination of the letter reveals that this lady, too, is English. All very strange.' ■



QUICK QUIZ

- 1 Who is your Link-Up missionary?
- 2 Give three facts about each of the following:
 - your Link-Up missionary;
 - the country where they work;
 - the church they work with.
- 3 What difficulties do the people in that country face?
- 4 What matters do they celebrate?
- 5 What has your church learnt so far from Link-Up?

Can you answer them all? Could your church answer them? If not it may be time to look at this question: 'When did your church or Link-Up group last have a World Mission Event?'

You can have a World Mission event as often as you like. You do not have to wait for BMS at Didcot to give the go ahead. World Mission Events can be large or small but they are always about exploring mission. If the above gives your church problems why not give a mid-week meeting over to world mission.

You could try using the above quiz. Take along BMS materials — *Missionary Herald*s, Look, fact files. Have copies of missionary prayer/news-letters. Let everyone work together to find answers. Share what has been learnt. At the end of the meeting note the further questions. Plan another meeting to tackle them — *this is Mission Education*.

And, finally, do you know who your Link-Up Group contact person is? Do you know what their responsibilities are? Do you know that they send you copies of *Missionary Link-Up* prayer letters? They have a responsible job. They need support and encouragement.

Have you thought of talking to them about having a Link-Up group mission event? This is Mission Education also. ■

Upoto Baptist Church



Greetings — from Upoto

May we in Zaire (Upoto) be permitted, as members of one family, to send our love and Christian greetings to you our brothers and sisters in the Baptist churches of Great Britain, with whom we are one in Jesus Christ.

This second centenary is the blessing of Christ, through whom we hope our descendents will celebrate a third event of the same kind, with even joyful celebration.

Our love and Christian greetings are in our song, *Two Hundred Years Now*,* and we ask that our message in it might not be limited in this letter or to those who read this letter, but that you might pass on our song throughout the missions saying, 'We are one in Christ.'

At this second centenary may Jesus Christ, the great chief of BMS, be praised because of His doing.

With love from
Maurice Mondengo
'English Club,
Upoto Institute.'

PS. Do not forget to pray for us and for our country.

*Two Hundred Years Now

*Glory to the Lord for ever,
Glory to the Lord for His
doing*

*Two hundred years now for
the BMS*

*Making known Jesus
everywhere in the world
Alleluia.*

*For Jesus and with Jesus
BMS's work is everywhere
today.*

*Afric'America, Europe,
Asia, Oceania —
everywhere,
We are one in Jesus.*

*For the Gospel,
many missionaries
have lost their lives making
known Jesus
Afric' etc.*

*In Jesus' name,
We wish that
BMS may be given Holy
Spirit.
Afric' etc.*

Ireland Celebrates

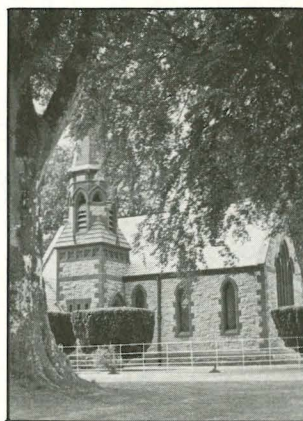
The village Baptist Church at Brannockstown, Kilcullen, Co Kildare in the Irish Republic broadcast its morning service on 17 May on RTE Radio 1.

The BiCentenary featured prominently in the service by way of readings, hymns and prayers along with a short dramatic snapshot of William Carey's faithful service.

The minister of the church, Robert Dunlop, preached on Carey's famous saying: 'Expect great things from God, Attempt great things for God.' The church's young musicians, 'Hla Pe,' named after a Karen Baptist worker in Burma, led the praise.

Baptists in the Republic of Ireland are a tiny minority with only twelve churches

and less than 500 members. It is unusual for them to have an opportunity to broadcast nationwide.



Brannockstown Baptist Church

Inspired by Courage

In February, 75 women from the Northern Association met for their annual conference in Saltburn, Cleveland. Featuring the BMS BiCentenary, the conference heard from Freda Kennedy (Zaire) and Suzanne Roberts (Bangladesh) speaking on the theme, 'Expect great things from God; Attempt great things for God.'

Conference Secretary, Margaret Barnett, said, 'As the weekend unfolded we were all very much aware of the situation both in Zaire and Bangladesh. It is so easy for us to get to our places of worship but Christians in other parts of the world have to walk and cycle for miles, but they are never deterred.'

'We have a wonderful freedom in Christ Jesus; we are able to preach without hindrance. In many countries, when men and women dedicate their lives to Christ, they are disowned by their families and friends. They know what it's like to stand alone. By knowing that brothers and sisters in this country are praying for them, they are helped to stand firm in the Lord.'

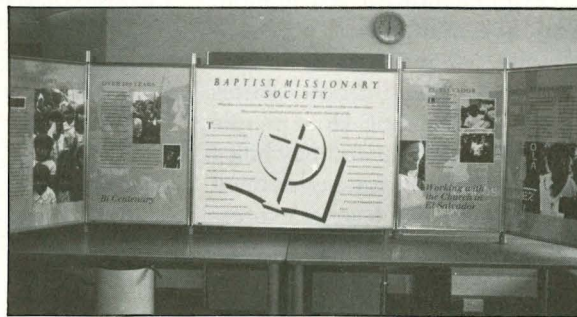
'William Carey was courageous and, along with his wife, he went forth in the power of the Lord. When God speaks, do we go forth in His name? We were truly blest by the ministry of Freda and Suzanne and for this we thank God.'

BiCentenary Display Material

To help churches celebrate the BiCentenary, we are able to offer material for a table-top display.

This consists of five panels — which will need display stands, not supplied — requiring table-top space of twelve feet by three feet.

These are available now and can be borrowed either from your local BMS Area Representatives or directly from the BMS at Didcot.



BMS Display Panels



Selah group from Brazil

Greetings — from Brazil

Many will remember the SELAH group who came to Britain in 1990. They write:

A long time has passed since we were with you. However even if several years pass it will be difficult for us to forget that brief period when we were together. We praise God for the privilege of having known you fellow believers, pastors, deacons and even if we had very little time to be together the love which we have for you continues to be very real.

We recall with nostalgia the very pleasant stay that we had in Histon, Luton, London and many other places in England, Wales and Scotland whose sights and sounds it will be difficult to remove from our memory.

Here, although we have passed through a time of great struggles and testing from the Lord, we are now able to rejoice in the victories achieved in the name of Jesus. The SELAH group is going well and we feel that the work we are doing has God's approval. It is difficult and tiring work. But it is also gratifying to see the results and to feel God's hand upon us, comforting and strengthening us.

The heart of the work of SELAH group here in Campo Grande is what we call the 'school's work'. Our Lord God has opened doors for us in such a way in this work that the very organisation which controls municipal schools — the Secretariat of Education — has invited us to continue with this work. What beforehand was done in a clandestine way is now done with the authorisation of the government itself! May the name of the Lord be praised! *Carte blanche* was given to us to carry out in the schools the work which we wish to do.

This work is done during the evening shift of the schools because that is the one which has the greatest levels of prostitution, homosexuality and drug addiction.

After leaving our normal work we go to the store where we keep our equipment, load up our pick-up and we head for the school.

We begin with a type of show where the main star is Jesus. And glory to God it is well received and it is a pleasure to see people, still adolescents, some who are drug addicts, constrained by the presence of God.

It is something fantastic, marvellous, to see and hear such people singing, 'I belong to Jesus . . .'. The Gospel is being preached to this generation that so needs Jesus in their lives.

By means of a different method, through Rock Gospel, young people of this city have heard of Jesus.

We have also done shows and revival work in some churches but the priority is to speak about Jesus to the students. We praise God for the victories that have been achieved!

Local Radio

Mark Rudall has been writing about George Grenfell and his script has been accepted by Radio Oxford. It is to be serialised over a period of five weeks starting in July.

A series of four programmes is also being prepared by Radio Oxford on the life and work of William Carey. This will be broadcast in October to coincide with the BiCentenary. These programmes are being made available for use on other radio stations.

More Material

This time from the Hull Group who have prepared a church magazine supplement to commemorate the BMS BiCentenary. They will produce and despatch to any church material for six issues. Their charge is £10 to cover costs. Any balance will go to the Fund for the Future. It is an eight-page insert about missionary matters past, present and future.

As previously publicised in the *Herald* Roland Gibbins will be walking from the Humber Bridge to Didcot from 20 June to 5 July. He

is proposing to dress as William Ward, one of the Serampore Trio, for each evening stop.

Linked with this he has written a script on the lines of 'This is your life'. It features Ward who left Hull to join William Carey in 1799. It is an exciting story of how the editor of the *Hull Advertiser* went to India as a printer. The first performance was given in Cottingham Road Baptist Church, Hull, in March.

The script is available for churches to perform. All that is asked for is a donation of £5 to cover costs and that offerings taken at performances be given to the BMS Fund for the Future.

For copies of the script and to order the magazine insert please write to Roland E F Gibbins, 132 Well Lane, Willerby, North Humberside HU10 6HS.

Great Things

Great Things is a musical produced by Eastleigh Baptist Church especially for the BMS BiCentenary.

The script, written by Joy Simmons, traces Carey's story from boyhood to the end of his life. George Bexon's music is well within the reach of most churches and very singable.

Scripts are available from the BMS Promotion Department price £3. Eastleigh Baptist is also producing a cassette recording of the musical.

Alun Smith who played Carey in the Eastleigh production



CALL TO PRAYER

14-20 JUNE

India: CBCNI Ministries

The Baptist Church of Mizoram has a variety of Church ministries — through its printing press, Sunday School work, youth programme, schools and the General Hospital with Community Health Outreach. The Zoram Baptist Mission is also sending out well over 200 missionaries to other parts of India and Asia.

In Bengal, long-standing disputes are slowly being settled, and the BBU is gradually regaining confidence through the witness of its churches. In west Dinajpur there are many virile churches and congregations — in the local Bengali and Santal villages of the area.

The Baptist Union of North India sustains a number of schools at a very good level — their reputation is significant particularly in Delhi.

21-27 JUNE

Home Assignment

A holiday, relaxation and recreation are an essential part of a missionary's Home Assignment. However, it is also an opportunity to renew contact with the sending home and link churches. These contacts are meant to be for mutual strengthening, learning and support. Depending on their time in this country, there are also opportunities for extra training or the updating of professional qualifications.

Let's remember those missionaries at present in the UK praying as they visit their link churches, share in worship and speak of their work overseas.

28 JUNE-4 JULY

Thailand

Only one per cent of Thailand's 16 million population are Christians, however the opportunities for witness among the Thais and also among numerous tribal groups are unlimited. In some of the Hill areas of the north, there is evidence that the Church is growing in an exciting way. There is an urgent need to train leaders in most areas of the Church's work.

Udon Thani in the north-east of Thailand is the Headquarters of the 13th Pakh leadership. This is where Geoff and Chris Bland are involved in pastoral care and leadership training.

Jacqui Wells while continuing to study Karen is now fully involved in a ministry among Karen women and coordinating women's work in the north west of Thailand.

5-11 JULY

Angola

The Church has a vital part to play in the reconstruction of Angola now that the long dark days of the civil war have come to an end. Its caring work for those affected by the war and the poverty which accompanied it will continue.

The Evangelical Baptist Church in Angola (IEBA) is engaged in medical work and health education. Over the past few years IEBA has rightly gained a reputation for competence and care through the work of its clinics. Government hospitals often refer patients to IEBA clinics because they are able to do laboratory tests more quickly and efficiently.

At the moment there are no BMS workers in Angola, but IEBA has asked us to look for a doctor to work in community health in the north of the country.

12-28 JULY

Bangladesh: Church Work

Last year Bangladesh went through much trauma. The elections following the fall of President Ershad's government were accompanied by much tension across the country. A cyclone also hit the country in May 1991 when several hundred thousand lives were lost.

In December a two-day discussion took place between representatives of the BMS and of the Bangladesh Baptist Sangha to determine something of our challenge together in partnership for the future.

We pray for the leaders of the BBS — Mr M S. Adhikari (President), Rev James Roy (General Secretary) and Mr David H Baroi (Finance Secretary), and for BMS missionary, Christine Preston who has links with the Christian Medical Association of Bangladesh. She is the Secretary for Missionary Affairs and continues to act as hostess for those who turn to the BMS for accommodation in Dhaka.

19-25 JULY

Brazil: Ceara and Rio Grande do Norte

The coastal sections are green and the lovely beaches make them popular tourist areas. The interior of the states are arid and represent some of the poorest areas in Brazil.

Infant mortality rates are high. Peasant agriculture is subsistence and dependent on the fickle rain. This stands in stark contrast to the irrigated and highly productive farms belonging to large land owners. Although there was some rain in Trapiá during March and early April this year, Mike and Daveen Wilson who are involved in a rural development project there, report that they have now

stopped and crops planted at that time are beginning to shrivel and die.

Many of the poor make their way to Fortaleza or Natal to swell the ever growing shanty towns. There is a Baptist hospital in Fortaleza. One of its projects is a pre/post natal care programme in which Mary Parsons is involved. Mary also makes the four hour trip to Trapiá each month to help in a programme of health education.

In Natal, Margaret Swires, based at the Cidade Satélite Baptist Church situated on a large government housing estate, is doing a mixture of evangelistic, pastoral and social work.

26 JULY- 1 AUGUST

Sri Lanka

The country continues to bear the stress of civil war although the government seeks to contain the remaining disturbing factions. Mostly the troubles are confined to the north and the east — although sometimes the unexpected and often devastating stray incident brings a salutary reminder to other parts of the country — as in Colombo last year. Christians are often the bridge to better understanding across cultural barriers as each community has within it a witnessing group of Christians.

George and Betsy Lee are looking after a group of churches based at Hendala. They write about the showing of the *Jesus* film. 'Most of the crowd of several hundred watched in hushed silence, to the amazement of our church members. Over 50 asked for correspondence courses and a good number are continuing with them.'

2-8 AUGUST

Zaire: Lower River

The Lower River Region of the CBFZ lies in a land of rolling, grassy hills.

Here, scattered through many small villages and a few towns, are some 20,000 church members, in 63 parishes grouped into six districts. The membership has grown in recent years and several new parishes have been established. At Songololo a new parish has grown from less than 100 members to over 800 in only three years. There are encouraging signs of spiritual growth, with an increasing desire to learn more about the faith and a greater number of young people becoming involved in church life.

All but one of our missionaries, Gwen Hunter, were evacuated from this region last September. Dr Stephen Green has now returned to IME hospital to complete his AIDS research and Hugh Kennedy returned for one month to finalise his work. Pat Woolhouse has just gone back to CECO to resume her work as Assistant Head and teacher at the Secondary School. They and all the church leaders continue to need our prayer support.

MISSIONARY MOVEMENTS

ARRIVALS (June)

Sheila Loader from Nepal
Jane Andrews from Nepal
Margaret Swires from Brazil
David and Jean Perry from Brazil
Andrew Tullis (volunteer) from Nicaragua

DEPARTURES (June)

Joy Knapman to Sri Lanka via India
Steve Seymour to Zaire
Dannie and Margaret Calder to Zaire
Alison Trim (volunteer) to Nepal
David and Sue Jackson to Brazil
Richard Smith to Zaire

ACKNOWLEDGEMENTS

LEGACIES

| | |
|---------------------------|-----------|
| Eva A Willis | 500.00 |
| Mrs Muriel C Kirby | 500.00 |
| Revd S E H Terrell | 2,000.00 |
| Miss E M Mills | 500.00 |
| Annie Rawlinson | 73.74 |
| H Rhodes | 1,906.94 |
| Mrs Joyce Mary Burt | 500.00 |
| Elsie Lily Perkins | 469.32 |
| F E Mills | 18.00 |
| Annie Florence Norgate | 30.87 |
| Mr S N Bond | 54,000.00 |
| Miss Elsie Ward | 1,725.00 |
| Florence Amy Annie Gallop | 1,030.29 |
| Mr J J Evans | 2,000.00 |
| Mrs Frances Ellen Mills | 2,000.00 |
| Elizabeth Horne | 7,217.76 |
| Miss Nellie F B Leitch | 100.00 |

GENERAL WORK

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BRAZIL—EVANGELISM AND THE
POOR—FAVELA SUNDAY SCHOOL

JULY 1992

PRICE 25p

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Cover photo: José Pacheco with his family. See story page 3.

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HERALD

THE STATUE of Christ, arms wide-stretched to encompass the expanse of Rio de Janeiro, featured prominently in the coverage of the Earth Summit in Brazil last month. Yet to most of the six million or more inhabitants of that bustling city the Christ figure, high on his hilltop, must appear remotely aloof from their inflation hit lives.

How do you bring Jesus alive to outcast street children? How do you begin to tell the 'good news' to poor *favela* dwellers who are expending so much of their time and energy in the struggle for survival? What is 'good news' for people like them?

More than three-quarters of Brazil's 150 million inhabitants live in the towns and cities. Many of them are extremely poor and as they stream into the urban areas they take over any land available. This is usually on the hillsides which often collapse during heavy rains, in narrow valleys susceptible to flash floods, at the side of the busy polluted motorways or on rubbish tips.

These *favela* communities are not small. In Rio de Janeiro they can contain 60,000 to 80,000 people. One of the largest is reputed to house something like 200,000. The homes are not all cardboard hovels. Some have been upgraded and the former shacks replaced by brick and concrete

dwellings. Yet they are still overcrowded, insanitary and often violent places where drug gangs fight for control.

So what is 'good news' for such people? In Brazil, as you can see in the stories which follow, Baptist churches are taking this question seriously and people like Valeria are learning that the risen Lord Jesus is not a remote figure, way above her life, but someone close, alongside her in the *favela* where she lives, who cares about the suffering and hardship she faces daily. ■

BRAZIL

IT DIDN'T WORK OUT

JOSÉ PACHECO LIVES IN the São Paulo *favela* of Jardim Olinda which is home to something like 3,000 people. His tiny 'house', an 'upgraded' building of brick and concrete replacing the original wooden shack, measures about 20 feet by 8 feet. It has no windows, only a door at the front and the rear, and is situated at the top of a steep slope. Below lie row upon row of other dwellings reaching right down to the valley bottom.

'Sanitation is bad and with the shadow of the cholera epidemic spreading down from the north of the country there is great anxiety about what will happen once this killer disease gets in amongst these families so tightly packed together in such poor conditions,' reports Stuart Christine.

José is fortunate. He has a job working as a guard in a luxury apartment block in the centre of São Paulo.

'Only about five people live in each of those apartments. They are about 40 times larger than our *favela* home,' José said. 'Fourteen people normally live here although there are only ten at present.'

One evening in March there was a violent thunderstorm which turned the stream at the bottom of the valley into a raging torrent of mud and debris. An old lady who lived at the bottom of the *favela* and two men who lived at the top were swept into the flood and drowned.

The day before, in the state of Minas Gerais, 200 *favela* homes were destroyed in a similar storm and

many people, mainly children, were killed. The gruesome pictures of the aftermath were widely shown on television so the residents of Jardim Olinda were understandably terrified.

'Our house was hit with hailstones and I thought I was going to die,' said the 78-year-old grandmother who lives in José's house.

José lived in Paraná for 20 years, although his family originally came from the state of Minas Gerais. They have been in São Paulo for the last eight years.

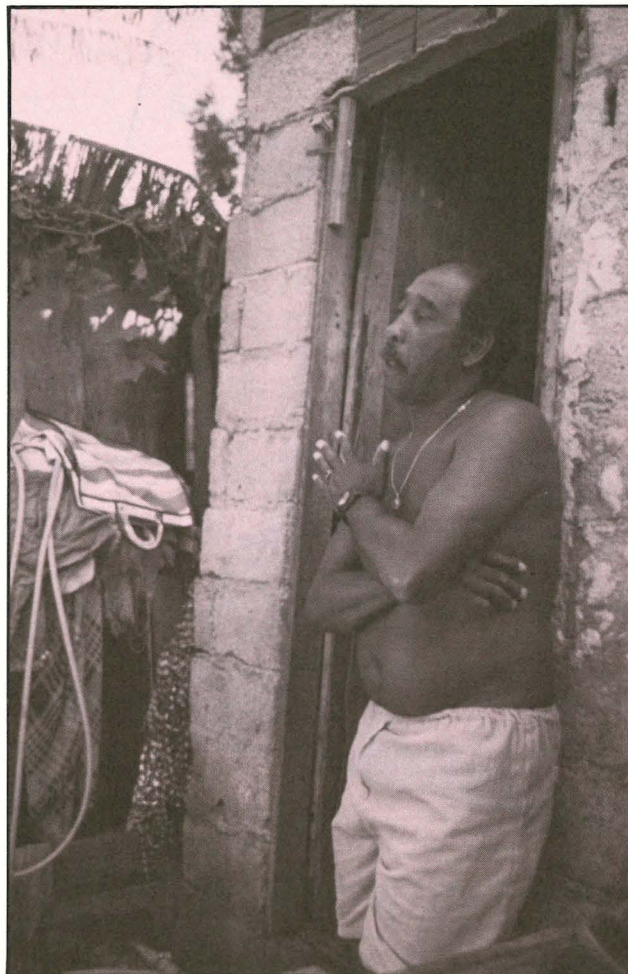
'I came to get a better job, to find a good education for the children, to make a better life for the family but things just haven't worked out. At least in Paraná we had a small house and some land we could work.'

José's story is typical of many people crowded into São Paulo's *favelas*. Local Baptist churches are beginning to reach into the *favela* areas with both a practical and evangelistic ministry.

Two of José's children, Andreia, 14 and Andre, 12 are regular attenders at the Sunday

*Right:
José surveys the
favela from his
front door*

*Far right:
Row upon row, the
favela homes reach
right down to the
valley bottom*



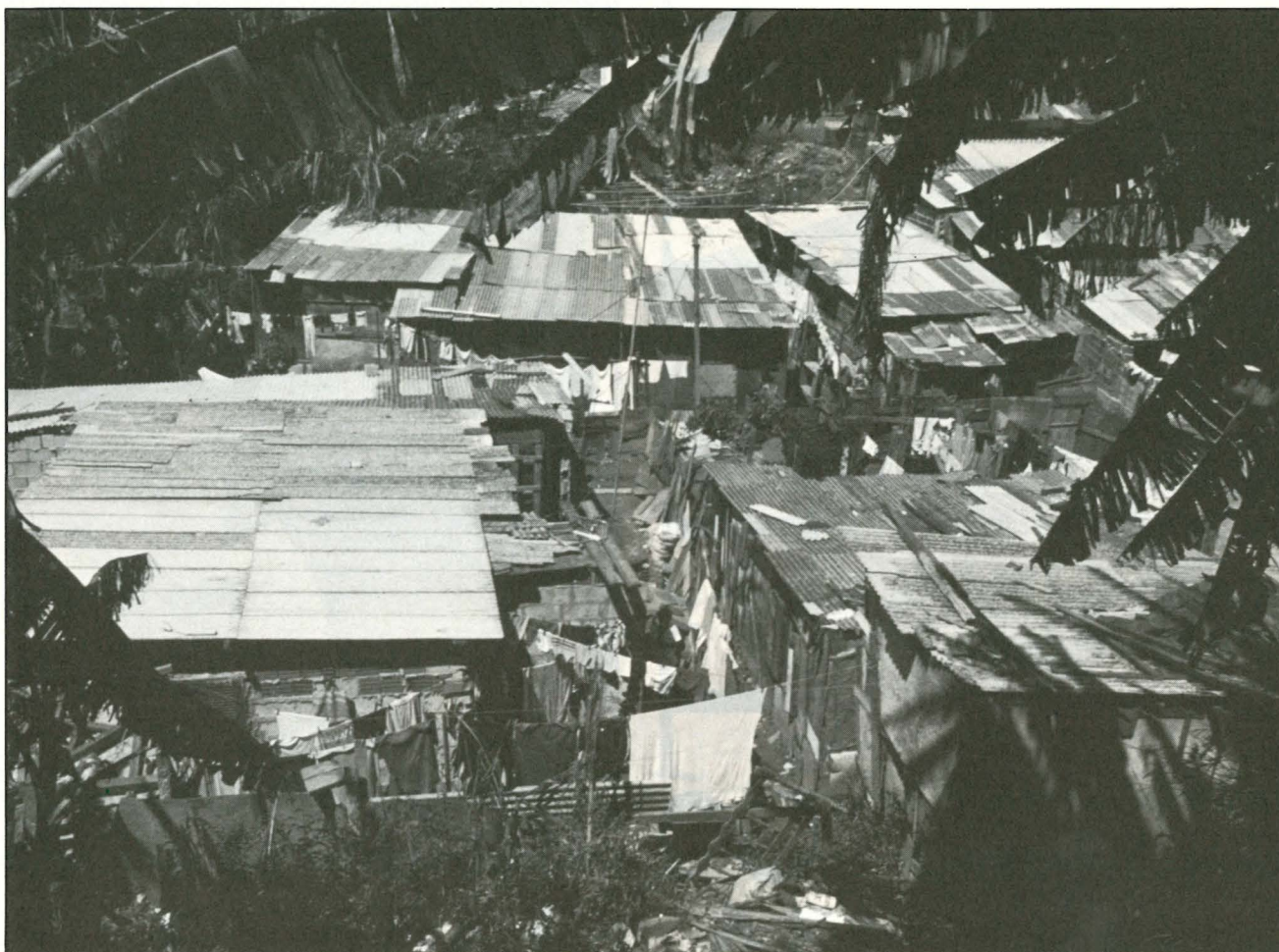
IT DIDN'T WORK OUT

morning meetings held in three empty rooms backing on to a Baptist orphanage.

'Andreia won a copy of the New Testament in a little competition we held,' said Stuart Christine. 'We pray that it will become a light in a dark place.' ■



In São Paulo modern city blocks and favela homes exist side by side



EVANGELISM AND THE POOR IN BRAZIL

*An Alternative View
by Robert Draycott*

AS PART of my New Testament course I used to put up an 'empty word'. The word in question had a hole in the middle making it difficult to recognise. This proved to be a useful discussion starter.

The students soon recognised the disfigured word *evangelho* or *gospel* but we then thought about the content of the word and its meaning.

What, then, does the word *gospel* mean for the poor? No doubt our answers will vary but it does not seem very good news to conclude as Eric Laing's second article does (*Missionary Herald* Dec. 1991), 'The fact is, the poor you will always have with you.'

The article itself gave an interesting account of various local responses by the Brazilian Baptists, naturally

highlighting the necessarily small scale contributions of the BMS missionaries. The overall impression could be seen as illustrating the sheer enormity of the poverty encountered. The question remains, however, can we as Christians accept the statement: 'There is little hope of eradicating the problem of poverty from the world'?

Here is a stark challenge indeed, which for me at least raises the question, do readers of the *Missionary Herald* simply accept this statement? Does no one feel that perhaps the words of our Lord have been taken out of context?

We seem to be dealing with a question of content, strategy and tactics. By content I mean the question already raised, what is the gospel for the 'women with depressed countenances', for the children brought up to beg, for the vast numbers of the poor?

In this context the positive contribution of Liberation Theology

PUPPETS A BIBLE

passed unnoticed. This contribution is that of defining the poor, of providing a voice for the voiceless. Above all, the vast amount of Biblical material on the poor and oppressed has been highlighted. It is hardly fair to boldly state that 'the Liberation Theology movement advocate mass stirring of the people against those with wealth and possessions'.

In terms of strategy the question is again simply put, do we or do we not believe that poverty is an evil to be eradicated, an enemy to be conquered?

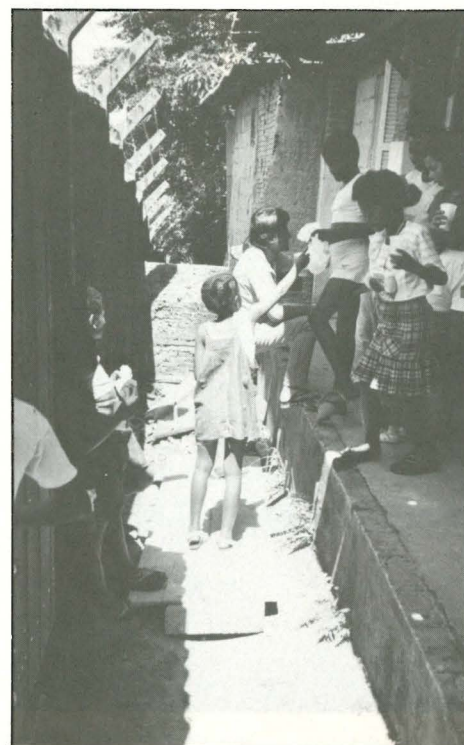
What percentage of *Missionary Herald* readers are home-owners? A percentage reflecting the national average no doubt, as one would expect. It would surprise no one however to discover that four or five generations back our forebears lived in the slums, were illiterate, or in a word were poor. If things have changed in Britain why can't they change in Brazil?

As for tactics, we appreciate all that our missionaries are doing in conjunction with the Brazilian Baptist Convention. Brazil desperately needs those initiatives described by Eric Laing, which quite naturally was but a small sample of all that is being done. Other tactics need to be applied. Secular and Christian journalists continue to debate about poverty as do TV commentators and journalists.

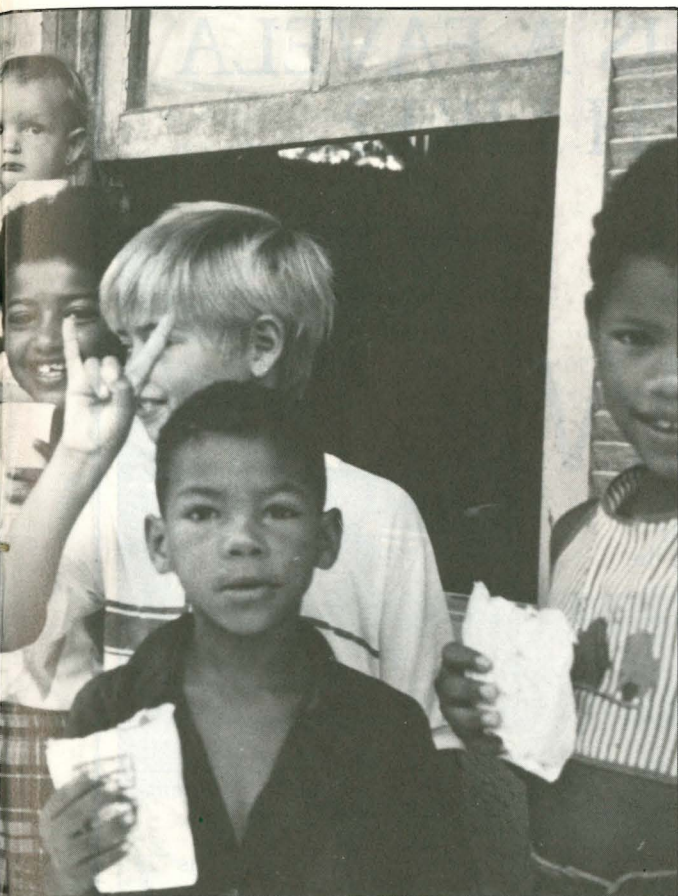
Furthermore, over the last ten years the evangelical community has gradually re-entered the political scene. Legislation also has a part to play in the fight against poverty.

There is one further element involved in this question. The international aspect, namely that of trade, development and debt repayments. Who in the end pays for those interest repayments? Not the wealthy elite but the poor.

In conclusion it seems that we need to give content and meaning to the word *gospel*. There is also a need to think seriously about the strategy we adopt with regard to the poor. Sadly most of us manage to avoid and ignore the poor quite successfully although Jesus said, 'The poor you will always have with you, not so me.' What do you think He meant?



Above and right:
Children leaving
the favela Sunday
School with their
bread-bun
sandwiches and
soft drinks



Puppets prove to be very popular and a great teaching aid for these favela children

AND A BUN

THE SUNDAY MORNING meetings on the *favela* are held in three rooms adjoining a Baptist orphanage. The orphanage is run by a Baptist church other than the Ferreira church which sponsors the *favela* work.

'It is an example of two kinds of Baptist work in the same area but catering for different groups of people,' said Stuart Christine.

The rooms were almost derelict, the end one having been badly damaged in a fire. The property is being renovated and three good meeting rooms are being created.

In the photographs we see the Christine family and members of the Ferreira church working together to lead this new Christian work.

Georgie, Bruce and Sam

Christine worked the puppets, which were greatly enjoyed by the children.

Helmut, playing his accordion, taught a song based on John 14:6, *I am the way, the truth and the life.*

Later the Sunday School was split into two groups by age. The younger group held a competition, girls versus boys (a hangman type of game) related to the previous week's lesson.

The older group was read the story of Jesus calming the storm. Stuart Christine quizzed them and the person with the most correct replies, in this case José's daughter Andreia, received a copy of the Portuguese version of the Good News Bible.

At the end, each child was given a bread-bun sandwich and a soft drink. ■



World
MISSION
Link

STAFF TEAMS

THERE HAVE BEEN 22 Staff Team presentations. Did your church manage to go to one? The theme, *No Small Change*, was explored in workshop sessions with missionaries and overseas visitors, question times and an evening presentation using a range of audio-visual material – music, drama, slides, interviews.

Because of the BiCentenary celebrations there are no more Staff Teams this year but work is already underway on the 1993 programme. If your area is interested in having a Staff Team visit then talk to your BMS representative.

LINK UP

You've sent in the yellow request form. You've agreed on a Link-Up and it has been confirmed. You've made contact with your Link-Up missionary and then you received the profiles and Link-Up certificate! It's a good picture of the missionary and it's nice to have their birthdays but . . .

What are we supposed to do with the certificate? Why is our church profile incorrect?

Each church in the Link-Up group has a certificate. They should sign it and when the Link-Up missionaries visit get them to sign it too. The certificate should be displayed, along with information about the Link-Up, reminding people about the commitment to pray, to support, to keep in contact.

The purpose of the church profile is to let your Link-Up missionary know a little about you. ■

WHAT IS A FAVELA CHURCH LIKE?

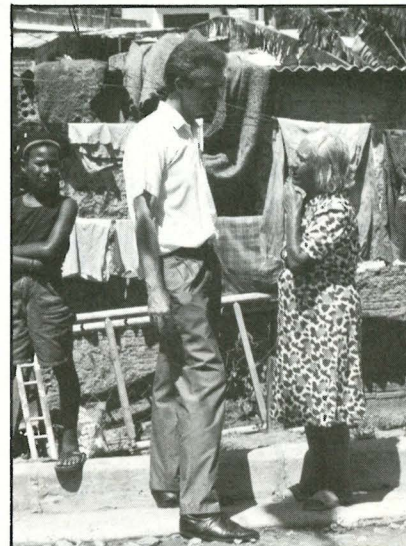
'Ask us again in a year's time,' writes Stuart Christine. 'We really don't know.'

HOWEVER ONE OR two pointers seem to be showing us a way forward as we work with the small group from our local Baptist church to plan a new church in rather uncertain ground.

- The church will need to be structured to offer close support to individuals living a precarious existence.
- The church will not be able to count on leadership able to manage the organisational life typical of a middle-class church.
- The church will have to experience the real presence and power of God in down to earth ways, both to convince others and to survive itself.

We are planning therefore to build on the goodwill already established through two years of social work and children's work by establishing small 'cells' of up to a dozen folk in each. They will become the main care and contact groups of the church community. A lot of emphasis will be given to the place of prayer, personal testimony and mutual support amongst the members.

Different groups will meet on



Stuart Christine takes an opportunity to talk to a favela resident

different days so that there is always a group of the membership meeting throughout the week where a member in need can find help.

Weekly celebration meetings, with a lot of emphasis upon music and inspirational teaching and fellowship will aim to give coherence to the main life of the church as it is expressed in the small groups. ■

STUART AND GEORGIE CHRISTINE originally went to Brazil in 1977. They worked in Jaciara until 1981 and then moved to Rondonopolis in 1982. In 1987 they came back to the UK and Stuart took up an appointment as tutor at Spurgeon's College. They returned to Brazil earlier this year. In São Paulo Stuart is co-ordinating church planting in the Pinheiros association and teaching at the Baptist Faculty.

The whole Christine family is helping establish a work in the Jardim Olinda favela.

SUMMER SCHOOL REVISITED

Did you ever go to a BMS Summer School? Would you like to relive those happy memories with your family in this BiCentenary time – even though you may not be as old as the BMS?

Interested? Write and tell us NOW! Nothing will happen unless you do! Contact John Passmore.

BEHOLD I AM DOING A NEW THING

(Isaiah 43:19)



THE MANDATE WAS to write on all the new work that BMS has become involved with in recent years. Well . . . where to start? Countries and peoples as varied and different as chalk and cheese; industrialised countries in Northern Europe and developing nations; countries with some kind of Baptist heritage and other countries with none.

We shall begin our global tour by, first of all, looking at Europe, giving most attention to France, which has a long Baptist history.

by Jan Kendall

FRANCE

ORIGINS

BAPTIST WORK in France had humble beginnings. In 1810 in the north of the country, a farmer called Ferdinand Caulier, discovered an old Bible in his house. Reading this, he was struck by the differences between what this Book said and the traditional teachings of the Catholic church. Slightly later, French speaking English soldiers, remaining in France after the Battle of Waterloo (1815), began to spread the gospel.

Out of these two occurrences, people in this area began to meet as a Christian community, and built a place of worship at Lannay. In 1819 the group was visited by a Swiss evangelist Henri Pyt (he was invited for four days, and stayed a year!) and out of his ministry came several converts who were to become well known in the history of Baptist work in France. They included Joseph Thieffry and Jean-Baptiste Crétin, a pioneer builder of Baptist churches in France.

Left to themselves, this little group — isolated and in the middle of a hostile Roman Catholic area — would probably have died out. But in 1832 Adoniram Judson, the American Baptist missionary baptised by Carey in India, came to the rescue. By supporting two Americans, first of all Casimir Rosland who began a work in Paris but sadly died of cholera a year later, and then Erasmus Willard, who started a work in Douai, the Baptist work in France was able to continue.

TROUBLED YEARS (1838-70)

At this time religious liberty only existed for churches recognised by the state. French Baptists were still regarded as an unrecognised sect and were the object of government repression.

At that time Joseph Thieffry (1797-1879) was active as a tireless evangelist in the north of France. Other

names of this period include Esther Carpentier, Jean-Baptiste Crétin and Victor Lepoids. These along with other members of the Baptist community, suffered much and were often imprisoned.

LIBERTY AND DEVELOPMENT (1871-95)

The birth of the Third Republic in France was a time in which Baptists in France enjoyed liberty and began to expand their work. After the war of 1870-71 there was a renewal of evangelistic activity in large working towns undertaken by the Baptists, Methodists and a group called Mission Populaire.

All over France at this time evangelists were being raised up to work amongst the people. In Paris a group of Baptists had existed since 1839, having started a church in 1849, which met in various rooms. But in 1872 a huge building was built in the rue de Lille, and was used as a centre of a lot of activity for many years.

Work spread from the north of France under the leadership of François Vincent into Belgium. In the east of the country churches were founded with the help of the Mennonites, a work which stretched beyond the frontier with Switzerland into the Jura mountains.

In the south new Baptist work was founded in Lyons, Marseilles, Saint-Etienne, Nimes, Toulon and Nice. In these years the number of French Baptists tripled.

A special work began in Brittany among the Breton-speaking people, and we shall take a more extensive look at this shortly.

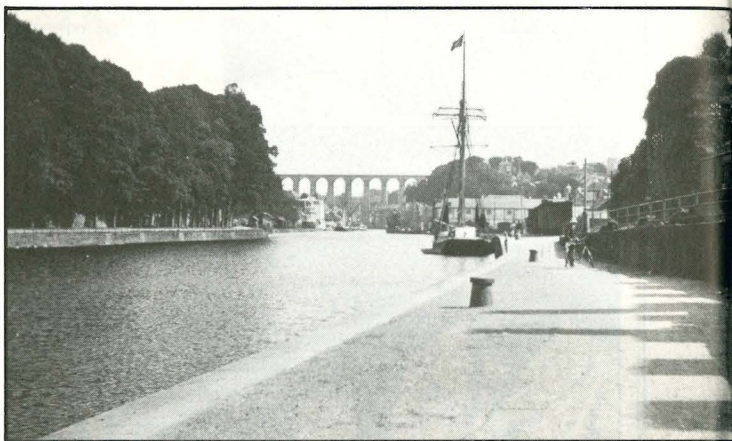
FRENCH BAPTISTS FROM 1895

After the great expansion there arose difficulties among the various Baptists in France, particularly concerning the separation of Church and State. Eventually two associations were set up: the Federation of Baptist churches of Northern France and Belgium, and the Evangelical Association of Franco-Swiss Baptist churches. Two figures stand out

in this period Ruben Saillens and Philémon Vincent.

Saillens (1855-1942) who had Huguenot roots came originally from the Mission Populaire. He was a popular speaker, poet and hymn writer.

Vincent (1860-1929) was a pastor and founder of the Baptist church in l'Avenue du Maine in Paris; he was also a Hebrew scholar, theologian and intellectual whose thoughts and ideas did not fit easily into the framework of the traditional church. He wrote several books, and in his *Manual of the Christian Religion* he insisted on the importance of religious experience through a personal and spiritual union with the risen Jesus Christ.



BRITTANY

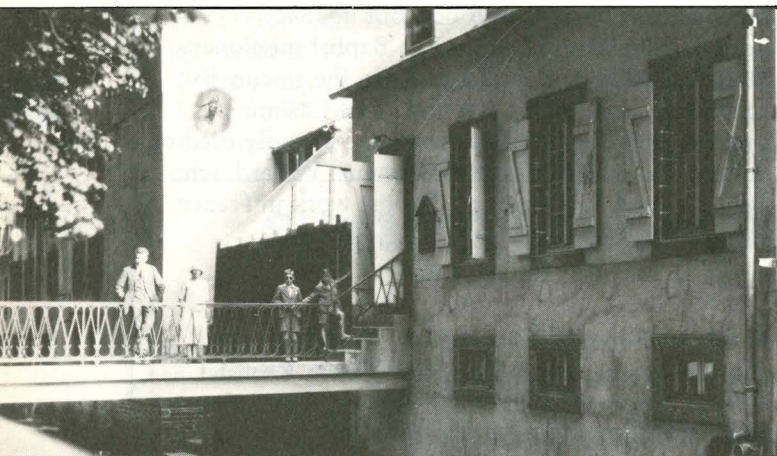
Evangelistic work also took place in Brittany, but this was of a special nature directed at the Breton speaking people. This was taken on board by a fellow Celt, the Welsh speaking Baptist pastor John Jenkins, who started a work in Morlaix in 1832.

This work continued, but was reduced around 1860 when BMS began a work in the Congo (thus depleting the number of available workers).

Indigenous Bretons like Guillaume Le Coat, the son of a clog maker, carried on the work; Le Coat himself built a church in his home village of Trémel in 1864. This saw the outworkings of many activities: evangelism, the founding of an orphanage, and a dispensary, and schools and colporteur work (visiting people in their own homes, and reading the Scriptures to them).

Although the British and Foreign Bible Society had begun translation work of the New Testament into Breton as early as 1827, the whole Bible was not translated into Breton until 1889 when Le Coat translated the first edition of his *Ar Bibl Santl*. There followed a hymn book in Breton *Telen Ar Christen* which took its tunes from traditional sources and sounded like laments sung by the Bretons at their fetes and processions.

In 1865 the work of the colporteurs and public meetings was made legal and many Baptists became involved in evangelistic work, for example in the distribution of tracts.



In fact this gave rise to a great deal of fear amongst the local people, calling the Baptists *hérétiques anglais*, English heretics, and old women crossed themselves to prevent themselves falling prey to such a bad fate as this!

ANTI-BIBLE SOCIETY

The Catholic clergy, in particular, were quite hostile to the spread of the gospel in Brittany in the native language. For example, in 1891 Le Coat sent the Bishop of Quimper an example of his translation work and received the following reply: 'It is my duty to forbid this reading to the souls that I am responsible for!'

Also the Côtes du Nord, a clerical association, was set up called the Anti-Bible Society, which gave as its objectives: to discover who had a Breton Bible and to confiscate and destroy the same.

Centres of worship did survive and even grow here and there; a closed-down chapel was re-opened in a village in Nord-Finistère and a place of worship was opened in 1912, at Lesconil, a little port on the coast. This served a Breton community of 140 people, which was in fact 10 per cent of the village



Opposite far left: The Chapel at Morlaix
Opposite left: The Estuary at Morlaix

population.

The First World War saw the slowing down of activities; Le Coat died in 1914, and the work was taken over by his nephew Georges Somerville. Along the north coast of Brittany, Baptist churches were founded, at St Brieuc, Paimpol, Perros Guirrec and at Lannion, so much so that to be Protestant in

this Breton speaking part of France was to be Baptist.

The Trémel church also started a work in Le Harve, which had repercussions in Brittany and France, because there were a lot of Bretons working and living in Le Harve.

THE FIRST PROTESTANT MAYOR

Up to the Second World War the work in the Baptist churches in Brittany went well. The pastor at the church in Lannéanou, M. Jules Collobert, became the first Protestant mayor of Brittany. When he was presented to the president of the republic, Gaston Doumergue, Doumergue commented to the first protestant mayor, that he, for his part, was the first Protestant president of the French Republic!

The Second World War saw changes, that perhaps were more important than the changes noticed during the First World War. Relations with Great Britain were severed.

The Baptist Federation of France took over the churches at Morlaix and Trémel and, short of money, activities at the other churches were reduced. The chapels at Kerelcun and Huelgoat closed. BMS links with the Morlaix church continued through to the 1950s.

Recent years have seen the establishment of a Baptist church at St Malo, affiliated to the Baptist Federation. Work has begun at Guingamp, and other Baptist churches have been founded at Nantes, Rennes, and Lorient by American Baptists. These are not actually affiliated to the Federation but, nonetheless, remain on friendly terms with it. Other work has begun in Dinard, Brest and Lannion by the Frande Mission (which has Swiss origins).

Breton Baptists will always remain apart from the other Baptists in France because of their language, culture and heritage. Nevertheless they have contributed greatly to Baptist work in France.

FRANCE TODAY

And today, again, BMS is working in France. Statistics tell us that 80 per cent of French people are baptised into the Roman Catholic church but the number of practising Catholics is under 10 per cent.

The next largest religious group is the Muslims, and Protestants rank third, with official estimates of just under two per cent of the population. The number of Baptists is only around 7,000.

Three couples work with the BMS in France today: the Atkins, working on the outskirts of Paris, the Abbotts at Clermont Ferrand, and the Wilsons, near Lyon. In addition, the Thomases, forced to leave Zaire last September, are temporarily working at Carcassonne.

The French Baptist Federation runs a French language school at Massy in the Paris suburbs, which missionaries of all denominations use in preparation for work in French speaking countries.

France offers many challenges. There are more

spiritualist mediums than Roman Catholic priests and it is said that even the Catholic church looks on France as one vast mission field.

BELGIUM

The history of Baptist work in Belgium has many similarities to that of France, with English speaking soldiers remaining after the battle of Waterloo spreading the gospel.

There is also the story of the hawker, Peter the Blind, who, one day whilst selling his wares was offered a New Testament. He was not completely blind, though his sight was weak, and he was able to read it and so came to faith in Jesus Christ. Although he eventually became completely blind, he continued to go from place to place, selling his domestic utensils and also freely telling all of his new found faith.

When Belgium became an independent nation in 1830 this time there were only eight Protestant churches in the country — none of them Baptist.

There seems to be a gap in the history of Belgium's religious life, but the story is taken up again in 1892 when two young men from Ougrée went to France to find work, but came back to their home town, having found something else — a saving faith in Jesus Christ. Their faith spread to others and in 1901 a Baptist church was built at Ougrée, shortly followed by other churches at Peruweltz and Mont-sur-Marchienne.

Today there are 14 Baptist churches in Belgium, and other groups in the process of establishing themselves and eager to evangelise. The Belgian Baptist Union has recently forged links with the BMS. Following the exchange of visits by Belgian and British Baptist representatives in 1988 and 1989, an invitation came in 1990 to officially help with the needs and projects in Belgium.

Being such a near neighbour, it is only right that British Baptists should strengthen their links with Baptists in Belgium.

ITALY

Apart from the Waldensian Church, most Protestant churches in Italy appear to have their origin in some missionary activity directed from outside the country. The present Italian Baptist Union traces part of its history back to BMS involvement in the late 19th and early 20th century.

In 1956 the Italian Baptist Union was created, freeing Italian Baptists from domination by foreign missionaries. However this country where the apostle Paul was imprisoned, and probably died, still needs the Gospel of Jesus Christ. With this in mind, the BMS has accepted an invitation from the Italian Baptist Union to send personnel to work in pastoral situations as well as youth exchange programmes.

ALBANIA AND HUNGARY

Very recently, links have been made with two countries, one of which up until months ago we would have hardly believed it possible: namely Albania and Hungary.

Hungary obtained its freedom from communism earlier than the other communist countries, but even in its communist days Baptist churches existed. Today the 205 churches with 10,900 members have a lot more freedom, and their young people in particular are keen to play their part in the work of the church, particularly in evangelism.

Situated in Budapest is the International Baptist Lay Academy (IBLA), which is linked with the Ruschlikon Seminary. Connections with the BMS working in Hungary began almost accidentally when as a result of BMS missionaries being forced to flee from Zaire, they found themselves in a state of limbo.

Two of these missionaries, Dave Champion and Karen Poole, were seconded to teach in Hungary; Dave teaching English at IBLA to students who would continue their studies at Ruschlikon, and Karen teaching English at an ordinary school by day, and in the evenings teaching English to the wives of Dave's students.

The arrangement looks likely to continue, although different personnel may be involved.

For more than 40 years Albania's communist leaders boasted that their country was the first completely atheistic state.

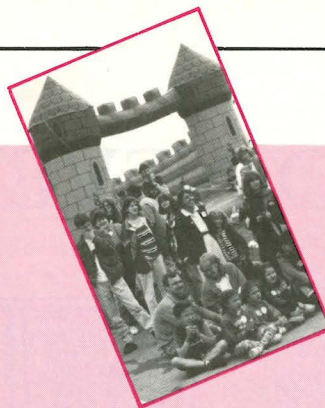
With the fall of communism last year, a vacuum has been left in the hearts and minds of the people, a vacuum, that as Christians we believe can only be fully filled by an encounter with Christ.

There are now some churches starting in Albania, but not Baptist ones. The European Baptist Federation (EBF) has received permission to establish the first Baptist witness in Albania, and through this federation BMS are sending two missionaries, Chris and Mairi Burnett, formerly working in Zaire, to begin the work.

Ultimately the EBF hope to establish Baptist churches here and to undertake specific programmes, as diverse as health, hygiene, education, business training, agriculture and land management, communications and logistics, in consultation with the Albanian government.

The quotation from Isaiah 43 at the heading of this article goes on to say: *Do you not perceive it? I will make a way in the wilderness and rivers in the desert.* Truly, Europe is regarded by many as a spiritual wasteland, but with God's help, BMS is able to help to swell the groundwaters, that rivers once again may flow here. ■

EXPECT GREAT Things



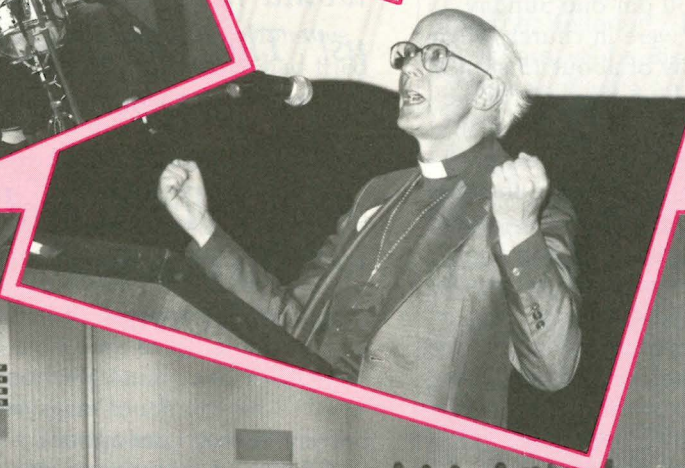
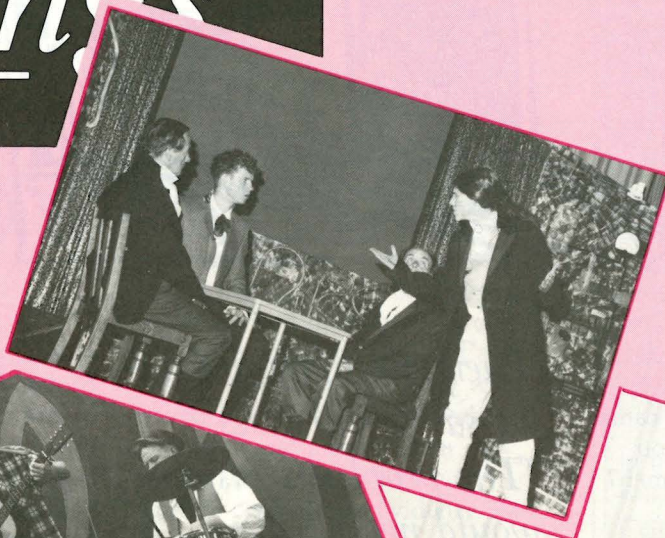
Family Day

The weather threatened, the thunder rumbled, but apart from one or two sharp showers the rain kept away from the BMS Family Day, *Expect Great Things*, in Nottingham on 30 May.

Over 2,000 people were there to mark the 200th anniversary of Carey's famous 'deathless sermon'.

Most events from the morning worship, through the seminars, presentations and magazine programmes to the evening worship were packed to capacity.

'Do they do this every year?' one person was heard to ask. Another suggested that a similar event should be held every five years, but preferably over a weekend.



THEY'D NEVER BELIEVE US



TAKE, FOR INSTANCE, the time when a man we had never seen before came and asked me, 'Pastor, do you think that I should kill two men? Please help me!'

About 6.30 pm one Sunday evening we were in church when a huge fellow of about 15 stones appeared asking to speak to the padre. To the average Brazilian any church leader is a padre. I was called and he began to speak in a very loud and anxious voice as I led him to a little room where we could speak in private. Before I could get him to this room, however, Sheila and others had heard him say, 'I have just come out of prison. I was there because I killed two men.'

On entering the room, he asked me to close and lock the door. He then produced a revolver and placed it on the table in front of him declaring

'There are times when we say to ourselves. "The people in Britain would never believe us!" There are so many staggering experiences that sometimes we ourselves find it hard to believe,' writes David Brown.

bravely, 'Look, I am armed!'

'So am I,' I said placing my Bible alongside his gun.

He broke down and wept, pleading with me to help him.

The horrible truth was that four

men of a rival drug gang had broken into his home some years before, tied him up and then raped his wife in front of him before killing her.

They left him tied up. Eventually he escaped, found and killed two of the four men and was imprisoned for his deed. He was now free knowing that the other two would be expecting a visit from him. Hence the question, 'Should I kill these two before they kill me?'

After sharing the gospel with him, speaking of how God was ready to pardon him in Jesus, how killing another two was not going to resolve the question, we prayed together. He received a Bible and went away promising to leave Rio and to start a new life somewhere else.

We have never seen or heard of him since, but we do not cease to pray for him. ■



THE GOSPEL IS THE ONLY REMEDY

'We praise God for His wisdom and protection as we freely move among the people of the favela where our little church is located,' write David and Sheila Brown.

'We see armed men patrolling the area, drug trading going on before us, arms being bought and sold in broad daylight, and the police are not anywhere to be seen. This is the life of many in Rio de Janeiro. The Gospel is the only remedy and we have it to distribute freely.'

MICHEL'S MOTHER was unmarried and he never knew his father. Since he was 16 he has smoked marijuana and for the last seven years he has been 'sniffing' cocaine. He is now 32.

To support his habit he started selling drugs and then became more and more involved with the drug traders. He became an armed look-out on the hill where the *favela* is situated to warn of invasion by other gangs or by the police.

He came under suspicion by the leader of his gang when there was a mix-up over money. He was kept tied up in a dark room for three days without food and beaten daily to confess. He was saved when the police invaded the *favela* and arrested him. He was released later after being 'questioned' but no evidence was found.

On a number of occasions we, at Usina Baptist Church, had tried to witness to him and to encourage him to go to a Christian recuperation centre. After this last experience he agreed to go. Three days later he was home again saying that he was 'cured' and that he had decided to become a Christian.

'I am going to get a job to support my family and I will never again touch drugs.'

It's a long story, but within three days he was in hospital having been shot in the hand during a gang battle through being where he had promised never to be again.

We tried to show him how once again God had spared his life and had given him another chance to repent and accept Christ as Lord and Saviour because that is the only way he will achieve liberty.

Pray for Michel; he still has a place in the drug recuperation centre.

Pray also for his family. His wife Valeria is coming regularly to church but as yet has made no commitment. ■

BICENTENARY SERVICES

Application for Tickets.

THE BMS has arranged two special services on Friday 2 October to celebrate the BiCentenary of the founding of the Society.

By invitation of the Dean there will be an International Service of Thanksgiving at Westminster Abbey at 11am when the special preacher will be the Revd Dr Horace Russell of Jamaica.

In the evening at 7 pm there will be a Baptist Family Celebration at Fuller Baptist Church, Kettering. The speakers will be Bishop Mohanty of India and the Revd Reg Harvey, General Secretary of the BMS.

It is planned to make about 1,000 tickets available to the Baptist Community as a whole for each of these services.

Applications for tickets should be sent to:

BMS
2 Wheatfields
Didcot
Oxon OX11 0EQ.

Please make clear which service(s) you wish to attend and mark the envelope 'Ticket Allocation'. In allocating the tickets we shall endeavour to make sure that the whole of the BMS constituency is fairly represented.

Dedicated Service

Since 1948, Gladys Phillips has been faithfully collecting donations for the funds of the BMS from children and adults of Mill Road Baptist Church, Wellingborough. Now the church has decided to accept all-in-giving and so Gladys has retired.

'Whether collecting pennies from children or pounds from adults, Gladys has been diligent in the task,' the church reports.

When Gladys started her BMS collecting the *Herald* cost three pence and *Wonderlands* and *Quest* were the publications for children and young people.

'Throughout all the changes in everyday life and in world mission, Gladys' work for the BMS continued unabated and both the BMS and the church at Wellingborough have good reason to be grateful to God for her faithful service and witness over many years.'

Canterbury Pilgrimage

A nine day sponsored walk of the Pilgrims' Way over Easter has so far raised £3,187 (with more still to be received) towards the £2 million BMS Bicentenary Fund for the Future.

The Baptist churches at Winchester, Alton, Farnham, Godalming, Redhill, Sevenoaks, Maidstone, Ashford and Canterbury provided overnight accommodation and catering facilities for the walkers.

They set out from Winchester Cathedral on Good Friday and reached Canterbury Cathedral on 25



Canterbury Trails

April after covering over 130 miles of parts of the ancient Pilgrims' Way and the recent North Downs Way long-distance path.

For sponsoring purposes the distance quoted was 131.25 miles, so that the six men and one woman who completed the entire route could raise the decimal equivalent of the £13 2s 6d collected in Fuller's snuff-box in Widow Wallis's parlour on 2 October 1792 for each 10p per mile of sponsorship.

The walk, made by 35

walkers and six dogs from 15 churches, was organised and led by former BMS missionary Stanley Mudd.

On Easter morning the small chapel at Alton was the overnight men's dormitory, then breakfast room and finally meeting place for walkers and local congregation led by Stanley Mudd. Morning worship on the following Sunday at Canterbury included a report on the walk and a children's address featuring one walker's boots.



Cholera

Cases of cholera in Central America have increased dramatically over recent weeks. Health workers blame the heavy seasonal rains which accelerate the leakage of sewage into streams and lakes which are used as sources of drinking water.

According to Ernesto Salmeron, Nicaraguan Health Minister, the epidemic is 'out of control' because people are not following preventative recommendations.

The situation is most serious in Nicaragua's rural villages along the Atlantic and Pacific coasts, now suffering serious famine and up to 90 per cent poverty, and in Managua where thousands of overcrowded houses of sticks, plastic bags and cardboard fill desolate city blocks which were destroyed during the 1972 earthquake.

The government of Nicaragua is considering declaring a state of emergency.

From the middle of April until the end of May, El Salvador registered 1,000 new cases of cholera. In one rest home 26 elderly people suddenly contracted the disease in the first week of May resulting in ten deaths. Health officials blamed unclean food preparation.

Many of the region's doctors believe the sudden upsurge in cholera was due to the fact that during Holy Week, in April, many people who had earlier been exercising caution indulged in festive street food stands that accompany Easter processions and beach resorts. Another reason may be that many people no longer fear the disease and have stopped taking precautions.

Relief Fund

At the beginning of last month, Curitiba, the capital of the state of Parana in Brazil, was hit by a violent hurricane type storm which caused widespread damage. At the same time severe floods have affected the towns of Uniao da Vitoria and Rio Negro. The BMS has sent an immediate grant of £2,500 from the Society's emergency relief fund to assist the Baptist Convention in its relief work.

So far this year, the BMS has spent £53,000 from the Relief Fund to give assistance to Zaire for, amongst other things, medicines and equipment and to the European Baptist Federation for refugee work.

The Relief Fund enables the BMS to respond quickly to any emergency needs. Donations may be sent to BMS, earmarked for the Relief Fund.

Half a Million Deaths

Every minute of every day a woman dies from complications related to childbirth. This adds up to half a million deaths every year throughout the world in the developing countries of Latin America, Africa and Asia. ▶

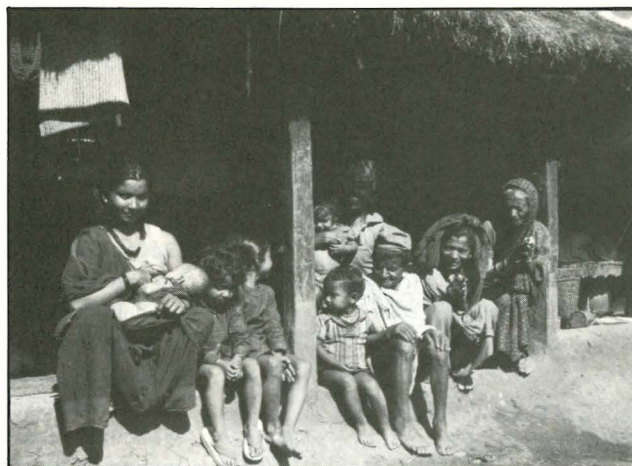
A
fund
for the
future

200 years — 200 coins

Many churches are taking up the challenge of *Fund for the Future* by thinking up imaginative ways of collecting. For instance, did you know that:

- a 500g margarine tub will hold 200 **£1.00** coins?
- a 200g coffee jar will hold 200 **50p** coins?
- a 14oz jam jar will hold 200 **20p** coins?
- a 500g yogurt pot will hold 200 **10p** coins?

Start your church collection now and have a symbolic offering on the weekend of 2 and 3 October. Fund for the Future expects great things of us all!



Three-Well

The 'Three Self' principle within the Chinese Church is well known — Self-government, Self-support and Self-propagation. Some now think that this should move on to the 'Three-Well' principle — Well-governed, Well-supported and Well-propagated.

Writing in *Bridge*, the Chinese Christian Magazine published in Hong Kong, Den Zhaoming says that for that dream to become a possibility the Chinese Church needs a 'rejuvenated leadership'.

However 'it seems that commitment to the idea that stability is the overriding factor outweighs the desire to rejuvenate the church, especially among the old guard.'

During the Fifth National Christian Conference held in January 42 young theological graduates were ordained. This was seen as clear evidence for the changing times, for they drew hearty applause from the audience.

'Yet judging from the two lists of newly elected members of the standing committees everything seems to be the same as before. People below the age of 60 are in an absolute

minority; they are not even expected to play an active role.

'The stagnation at the top does not mean lifelessness at the grassroots. The real motivating force of the Chinese Church is the laity.'

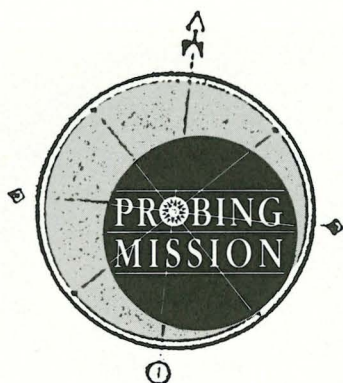


Promote Democracy

Churches in Africa have been urged to promote democracy. Bishop Henry Okullu, from Kenya, speaking at a meeting of African church leaders said that African churches should take a lead in speaking out on the process of democratisation.

Bethuel Kiplagat, a former general secretary of the National Council of Churches in Kenya, stressed the need for reconciliation.

'In order for people to live in peace with each other, they must start by forgiving one another,' he said.



EVERY BAPTIST A MISSIONARY

Extracted from Denton Lotz's sermon to this year's Baptist Assembly in London.

CAREY WAS TOLD 'Sit down young man, God will convert the heathen when He wants to without you.' He did not give up because he knew the words of Christ, 'Even as the Father has sent me, so send I you.'

As the 'father of modern missions' he symbolised the rediscovery of Jesus Christ's command, 'Even as the father has sent me, so send I you.' The *whole* world was rediscovered as the realm of God's redemption.

A young German travelled to Scotland and heard this message. He returned to Hamburg, was baptised in the Elbe and gathered a small flock of men and women who saw that scripture demanded that they witness to their faith.

The religious and political establishment was angry. The police arrested Johannes Gerhard Oncken and demanded the name of every Baptist missionary in Germany.

Oncken wrote, *Jeder Baptist ein Missionar* . . . 'every Baptist a missionary!' In the space of 40 years the evangelical and Baptist world had moved from sending one missionary to declaring every believer a missionary!

The church of Christ is by nature missionary, not only overseas but right around the corner at home, at school, at work because Jesus commanded us.

The resurrected Christ in all His authority and power reveals the trinitarian nature of God and of mission. We read very clearly of the

sending Father, the commanding Son, and the empowering Spirit.

THE COMMANDING SON

The sent Son commands His people to go into the world and preach the Gospel. 'Even as the Father has sent me, so send I you!'

Dietrich Bonhoeffer said, 'When Jesus calls a man He calls him come and die!' A church in Washington had a sign advertising 'new convenient worship hours'. The church was named Calvary Church! The call of Christ is not one of convenience. It is a call to the cross. It is joining a movement where Christ commands us, leads us, demands sacrifice.

THE SENDING FATHER

God the Creator is a sending God! God sends out light and truth. He sends His messengers in the Old Testament. He sends the prophets. He sends His Spirit. He sends the rain on the just and the unjust. Read the Bible and you get a sense of movement.

On and on goes the story of the missionary God choosing His people, sending them into the wilderness, to the promised land, into captivity, redeeming them, loving them, forgiving them, and then He sends His only begotten Son so that whoever believes on Him will not perish but have everlasting life.

This God who missionises His Son for the salvation of the whole world, not only Europe, but Asia and Africa, and Latin America. That was the discovery of Carey that issued in the modern missionary movement and has made Baptist people a missionary people.

Whenever we have tried to be more than missionary we have failed. Doctrine divides, but mission unites! Jacques Ellul warns us against a Christianity that has lost mission and has become an ideology reading the Bible to find arguments or justifications for its behaviour. The Father sends the Son . . . that is mission!

In the Gospels the commands of our Lord are, 'Come! Follow! Fill!

Take! Give! Go! Cali! Rise!' The commanding Son is the resurrected Christ in all power and authority. He is the crucified one who laid down His life and yet at whose name every knee shall bow and tongue confess! 'If you want to follow me then you will have to be a missionary. I am going to make you a missionary and it may lead to a cross. All I demand is obedience to my command.'

THE EMPOWERING SPIRIT

If the story ended here we would retreat into fear like the early disciples. They closed the doors and were afraid. Many churches close their doors because next door some foreigners have moved in, because they don't like the smells and odours of the new people, because they don't know what to do.

They have heard the command of the Son, but they have no power. Then the Lord breaks through and says, 'Peace. Don't be afraid! Of course, I'm sending you. But I'm not leaving you alone.' And then we hear, that He breathed on them, 'Receive the Holy Spirit!'

A motley crew of discouraged disciples are set on fire and begin a revolution that has changed history. Jesus will never command you to do something without empowering you.

A pastor from Poland during the days of communism visited the West. He saw all the beautiful churches, heard the beautiful choirs. He said, 'You are like a beautiful building with many lights, but the switch is off, there is no electricity. We in the East have nothing, but we have the power of the Spirit and even without beautiful buildings we are doing mission!'

NEW QUESTIONS

'New occasions, teach new duties.' We live in a different situation from those pioneer missionaries of 200 years ago. We are confronted with a new generation asking new questions:

The Question of Suffering Humanity
Our generation's question is not

Luther's, 'How can I find a just God?' but, 'Where is God?' Where is God in Soweto? Where is God in brutal racism and intolerance? Where is God in Lebanon and Israel, with all the hatred and killing? Where is God in drought afflicted Africa?

We had better be prepared to answer with our lives, with compassion and love and the cross. The missionary church will lift high the cross of Christ and with compassionate arms and hands reach out to a hungry alienated world and love them tenderly with the compassionate love of Jesus.

I am sick of hearing Baptists fight over doctrine, over silly little questions of building funds, budgets, parking lots, and church architecture when the world is asking, 'Where is God?'

The Question of Secular Man

'Who will fill our empty souls?' A leading Soviet general recently said, 'A great tragedy has come to the Soviet Union. Not only are our shelves empty but our souls are empty. Who will fill our empty souls?'

This is also the question of western secular society. We have all the benefits of Christianity without Christ. Cut off from Christ, worshipping the creature rather than the Creator our society has begun to rot with no absolutes, no hope, and no God. The Signs are everywhere: drugs, suicides among youth, crime, a general meaninglessness in society.

We must bear witness in our society to Him who came to give life and give it in all its fullness!

The Question of World Religions

'Aren't all religions the same?'

The reawakening of world religions has caused a backlash of prejudice and persecution. Religious intolerance cannot be tolerated by Baptists who fought for religious freedom. But this does not mean that we change our doctrine and give in to a syncretism where Christ becomes just another prophet.

Once I spoke to Fidel Castro about the Bible. At that time it was difficult to get Bibles into Eastern Europe and I mentioned this.

'When I was a little boy the nuns used to read the Bible stories of

David and Goliath. But, you are Goliath and we are David.' Then he said, 'Every educated man ought to read the Bible.'

The students at the seminary in Havana laughed. 'We don't have any Bibles in Cuba.'

The BWA wrote to Castro and received permission to send 50,000. Now we are working to get more in.

More moving than confronting the president of Cuba was to meet a ten-year-old girl who said, 'Do the children in America love Jesus?' Not, 'Do they have nice clothes, or homes, or Nintendo.' This daughter of the communist party leader, asked, 'Do they love Jesus?'

Her question confronts all world religions. We go as servants of Him who bore the cross for all to tell of Jesus' love and sacrifice.

'Do you love Jesus?' It is around this question that all our compassionate love and ministry to those of other cultures and religions must turn.

The Question from our Brothers and Sisters Abroad

'Where are the Baptists?' Recently President Moi of Kenya spoke to a group of Christian leaders. 'When Latvia calls, you in the West run. But when Liberia calls you do not run. When Somalia calls you do not run. And if Kenya calls, will you come and help?'

We experienced this same problem in the Baptist World Alliance. When the governments of the world were running to protect Kuwait and their oil fields, Liberia was suffering from civil war. Two hundred thousand civilians were killed. A Baptist pastor who spoke against the president was thrown to the lions. There are now 30,000 children of war. Little boys of eight and nine years old have no education except on how to use a rifle. When food began to be shipped in, the cry came from the Liberian Baptist Convention, 'Where are the Baptists?'

When civil war engulfed Croatia and Serbia the cry came, 'Where are the Baptists?' When the USSR fell the cry came. 'The Moonies are here. The Mormons are here. Where are our Baptist brothers and sisters?'

MISSIONARY MOVEMENTS

ARRIVALS (May)

Linda and Kevin Donaghy from Brazil
Sheila Samuels from India
Ruth and Neil Abbott from France
Phil Commons from Bangladesh (Private Visit)

DEPARTURES (May)

Pat Woolhouse to Zaire
Sheila and Peter Brewer to Guatemala

STAFF VISITS

Derek Rumbol visited Zimbabwe, Mozambique and Zaire
John Passmore visited Sweden and Hungary

BIRTHS

Congratulations to **John and Sue Wilson** on the safe arrival of **Thomas John** on 12 May
Congratulations to **Ruth and Alan Wood** on the safe arrival of **Helen Margaret** on 26 May

ACKNOWLEDGEMENTS

LEGACIES

| | |
|-------------------------|-----------|
| Miss M E Jones | 500.00 |
| W L Sinnock | 1,000.00 |
| Miss K Harris | 200.00 |
| Mrs Mabel Hurrell | 10.00 |
| Grace Evelyn McCann | 5,100.00 |
| Mr A Ayres | 100.00 |
| Mrs V E A Cox | 3,000.00 |
| Ernest Hopkinson Hunt | 13,791.78 |
| Mary Elizabeth Turnbull | 8,000.00 |
| Miss H P Bew | 400.00 |
| Hilda Rhodes | 2,860.68 |
| Mrs F E Mills | 45,170.92 |
| Miss E G Tyler | 10,627.11 |
| Miss G Aldous | 90.00 |
| D L Fisk | 4,782.42 |
| Idwal Rees | 100.00 |
| E Thornton | 100.00 |
| I M Perry | 200.00 |
| Hilda Josephine Wood | 53,000.00 |

GENERAL WORK

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It is not that simple. Through Baptist Response Europe millions of dollars of aid have been shipped to Eastern Europe. A pastor about to be executed was saved by telegrams and letters from Baptists.

We can be proud that our movement is the most widespread Protestant movement in the world. But pride goes before destruction. We need to do more. The BWA budget is about \$1 million dollars. A paltry sum when you consider that we are a community of 70 million Baptists working in 200 countries. No wonder the cry comes, 'Where are the Baptists?'

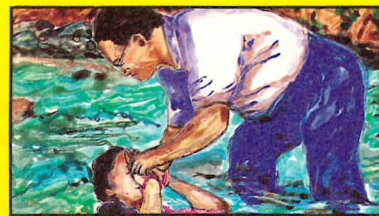
These questions confront the modern missionary at home and abroad. At times we want to run to our cosy little rooms and close the door. But then He comes and says, 'Go! Even as the Father has sent me so send I you!' He gives us the power to go with joy, knowing that Jesus Christ is alive in the world. Go! knowing that you are not alone, knowing that the victory has already been won. That's why every Baptist ought to be a missionary!

That the

World



May Believe



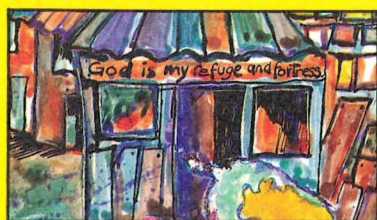
IN THIS BMS BiCentenary year we look back on another year of God's grace.



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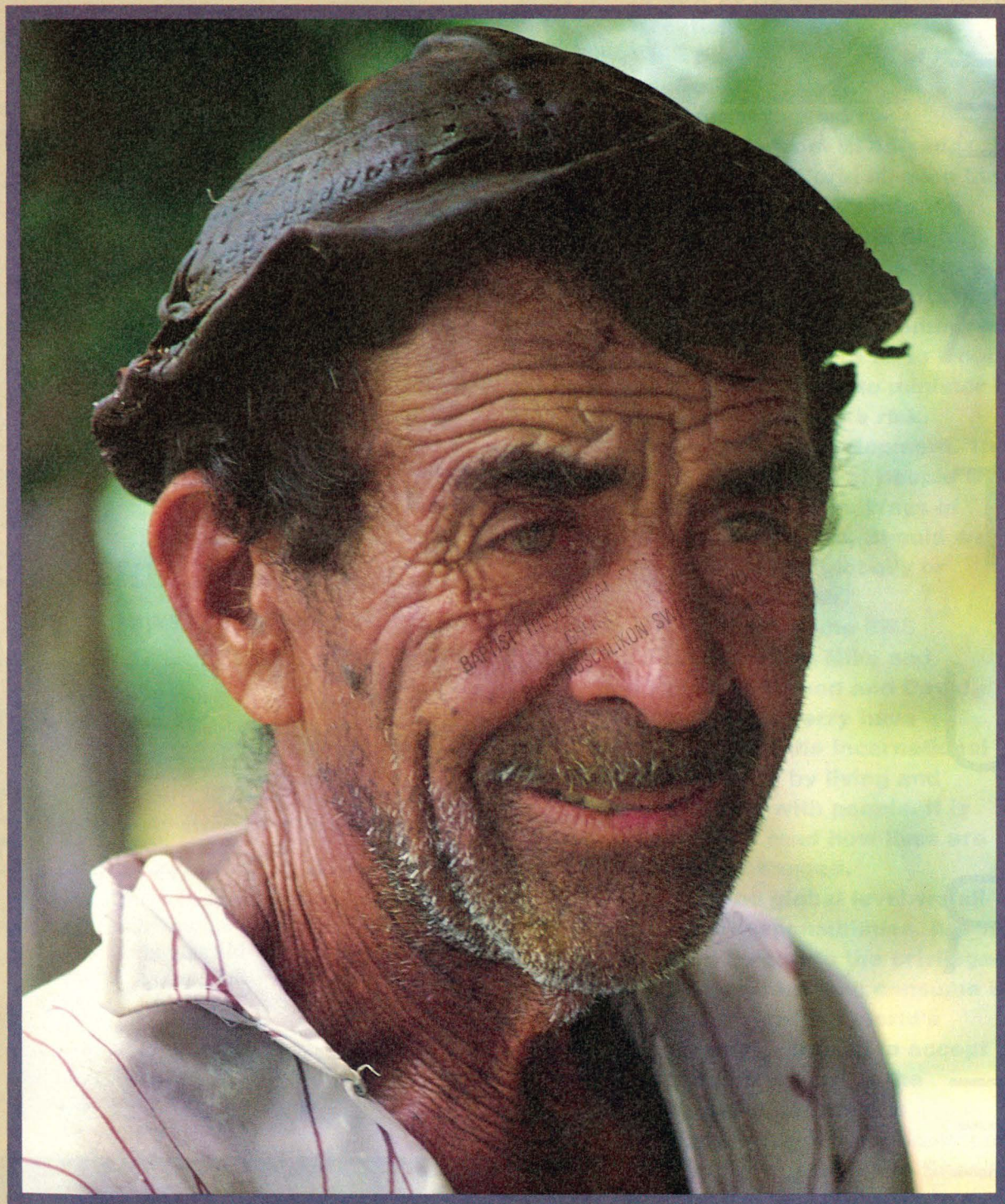
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M I S S I O N A R Y

HERALD



LIVING THE GOOD NEWS – RELIEF WORK

AUGUST 1992

PRICE 25p



Cover picture:
The face of Trapiá

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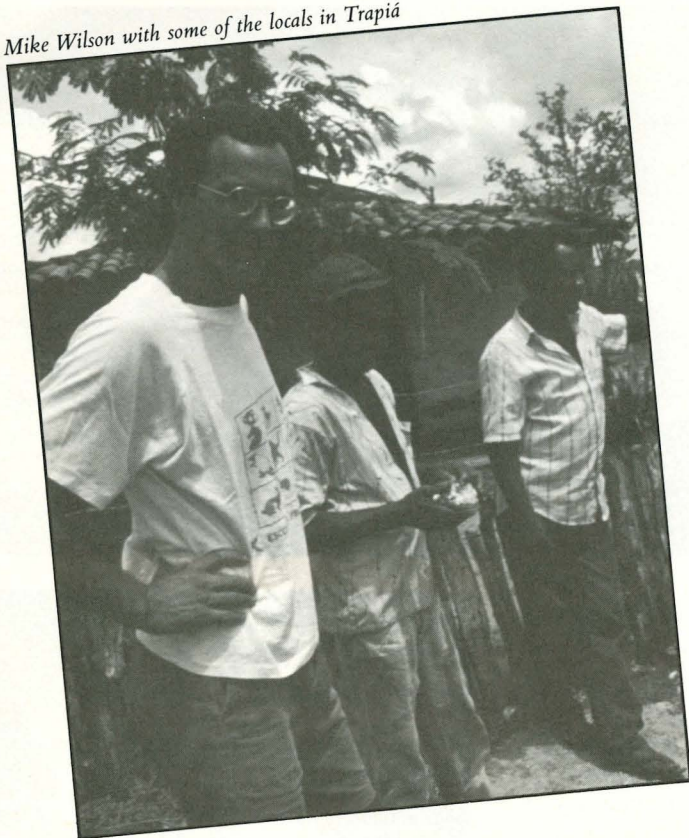
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Mike Wilson with some of the locals in Trapiá



BEING THE GOOD NEWS

for people in the poor north-east of Brazil



THEY WERE MAKING the coffin when we arrived on Thursday evening, family, neighbours and inquisitive goats looking on. It wasn't much of a coffin. Only three pieces of wood and a few laths covered with white cloth on which to lay the body of a nearly three-year-old boy.

Apart from a few sobs from the mother, there appeared to be little emotion. His older sister watched as the body was dressed in a white garment just made on the sewing machine close by. White for a 'little angel', for that's what they believe when little children die.

'It is wrong to cry,' they say. 'We should be happy that God has chosen him to be one of His little angels.' So there is a kind of fatalism about infant deaths in the community of Trapiá.

Unlike many others, this boy who died at 11 o'clock in the morning was not the victim of polluted water, although the lack of adequate nourishment in this drought-plagued area did not help him fight the pneumonia which killed him. He had been to hospital. At first, the doctor said he had bronchitis. He was sent home on Monday because the doctor said he was all right.

Lying on the table he looked at rest, eyes open — as always with children, and mouth slightly apart, ▶

HERALD

A CHAPLAIN to a mental hospital was asked how he approached his work. 'Incarnationally,' was his brief reply. What the questioner made of it is not recorded. But isn't that how all Christians are meant to work?

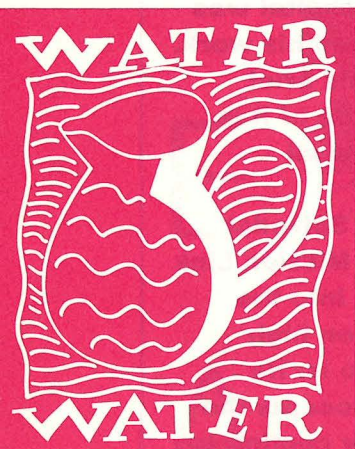
José René Alvarado from El Salvador acted this out at a BMS World Mission Link presentation by walking down into the audience. 'Jesus doesn't stay on high calling us to come to where He is. He becomes a human being. He accepts the risk of becoming vulnerable by coming to where we are in order to lead us to where we ought to be. All who wish to minister in His name must take that same risk.'

This month we look at development. The crying needs of 75 per cent of people with very little are not in question. Ways of changing their situations are. Should we be looking at the problem globally or locally or both?

Locally, some BMS workers like Mike and Daveen Wilson and David and Jean Perry have accepted the incarnational approach by living and working with people. It is good to read how lives are being changed.

At the global level we all have responsibilities. Are we who belong to the privileged 25 per cent who consume 80 per cent of the world's energy prepared to accept them in regard to the massive debt that is oppressing the economy and people in places like Brazil? And are we prepared to see some solutions by changing our own lifestyle? To leave the car in the garage in order to ride a bike to work may not feed millions at a stroke, but it is a beginning!

DEVELOPMENT



his white teeth glistening in the light of the oil-lamp and candles which surrounded him. Neighbours brought in bunches of wild flowers to surround his body. He looked like a waxen doll.

When all was finished, Daveen

Wilson took a photograph of the child, then a family photograph with parents and grandparents and sister standing at the head of the table on which the coffin rested.

Daveen is asked to photograph all the dead children for family records. It seems to be a rather morbid exercise but it does show how very much Mike and Daveen have been accepted by the local community where at first most people were too frightened to speak to them.

'When some people arrive who speak strangely, the world will end,' was the local saying.

Mike and Daveen took some time to search out a place to settle and work. Trapiá was suggested, eventually, by someone who worked for World Vision, as a place of 'forgotten people'. They speak an old Portuguese because they have been isolated for so long.

Trapiá is not a village but rather a community of groups of houses spread over a wide area. There are about 380 houses in total, mainly of a simple mud and stick construction, with a population of around 2,000 people. Although in most dry seasons several families leave the area for good. Mike and Daveen

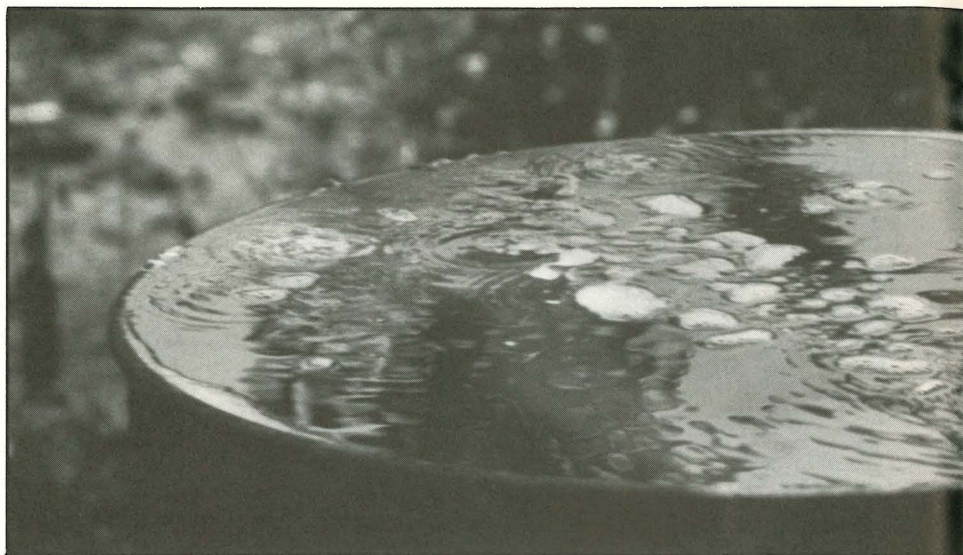
say that illiteracy is more than 90 per cent and that infant mortality is over 50 per cent.

Water is drawn from water-holes on the *Lajeiro*, a flat stretch of porous rock, into which surface water flows. In the rainy season, because people tend to 'go to the toilet' on the *Lajeiro*, the water sources quickly become polluted. This is the time when flies multiply and children die from diarrhoea.

And that was the tragedy of the boy's death. In that family there had been another baby but the mother stopped breast-feeding whilst she went into hospital for sterilisation. Three children were enough for their poor family to nurture. So the grandmother took charge and fed the baby using a bottle. Put on one side the flies got on to the rubber teat, the baby suffered from diarrhoea, then dehydration and finally died. Now the family which had three children is left with one daughter.

Mike and Daveen have been working by encouragement and example rather than preaching and lecturing.

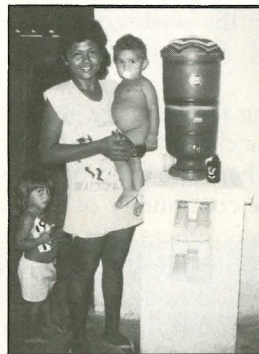
Before moving to Trapiá, Mike and Daveen had to build a house complete with the latest in



Above: Water is precious in Trapiá so waste water from the house is used to irrigate the garden

Right: The photo Daveen took. Mum and Dad and the surviving daughter stand vigil

Bottom: Water filters are giving the hope of a healthier life



BEING THE GOOD NEWS



NOTES FROM BRASILIA

by David Jackson

INFLATION IN BRAZIL has now reached three-billion per cent! Even taking into account that, for Americans, a billion is a thousand million (one thousand times less than for the British), the resulting figure is still enormous.

An American missionary colleague, who has been in Brazil for nearly 40 years, says that in relation to the American dollar, the Brazilian unit of currency is worth one-hundred-billion times less today than it was 40 years ago. That represents an average rate of inflation of five per cent per month for the last 40 years. That of course is not the recent norm which in some recent months has been more than 30 per cent.

Faced with such figures, the mind of the non-economist tends to go into a state of shock and the brain automatically changes gear into neutral to avoid the strain. To translate the problem of hyper-inflation into everyday British terms think of a loaf of bread. If you pay 50p for a loaf at the beginning of July then, at an inflation rate of 25 per cent a month you will expect to pay 62p at the beginning of August and you know that by July next year you will be paying about £7.25. Of course you hope that your salary will rise by an equal percentage in accordance with government legislation.

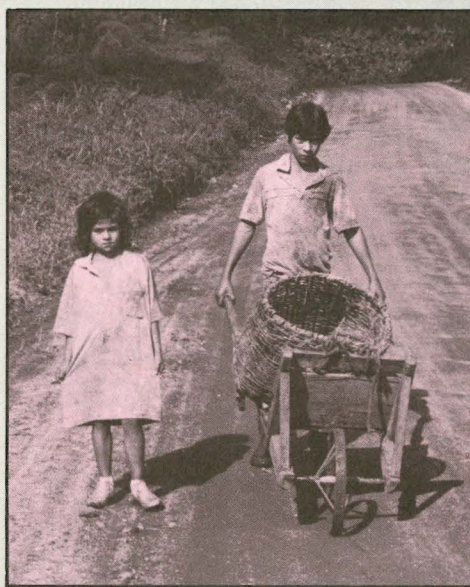
In Brazil, a desperate struggle for survival is especially the lot of those who are out of work, with no government dole, or who labour for unscrupulous and exploiting employers.

Extremism has also shown some inflationary tendencies — that is, religious extremism rather than political. There seems to be a constant search for ever more radical or sensational approaches.

Fifteen years ago a man called Edir Macedo founded a new denomination and began to call himself 'bishop'. His church, 'The Universal Church of the Kingdom of God' (Mr Macedo is not one for half-measures) has

expanded rapidly and doubtless contains some sincere and converted people, but it has some features which appear to us distinctly odd.

The members sometimes wrestle physically with the demon-possessed in order to achieve exorcisms, and the church offers a benefit which we



might be tempted to call not so much faith-healing as faith-and-works-healing — cures in response to faith plus money!

One unusual feature is their modern version of the Jewish 'scapegoat'. The church buys cheap mats, which are then blessed by the pastors and sold, at a profit, to the faithful. The faithful kneel upon the mats and confess their sins and the mats are taken to the backyard of the church and burned.

Mr Macedo has also purchased roses and blessed them and sold them individually at seven times their cost price, a rate of profit not to be sniffed at by even the most hard-nosed businessman.

For this last-named practice he has been criticised by the Roman Catholic Archbishop of São Paulo, which, at first sight, might seem a little like the pot insulting the kettle, in view of the Roman Church's past record of fund-raising. Although such a thought is probably unfair to a good archbishop, a liberationist, who may well be reformed in character if not in theology. ►

BRASILIA

◀ The leader of the 'Universal Church of the Kingdom of God' drives a BMW, reputedly owns a mansion in New York, and has bought a television station in Brazil. As might be expected, he teaches a form of prosperity-theology. He recently spent twelve days in jail in São Paulo and has to face further investigations on charges of charlatanism and fraud. The authorities would particularly like to find out how he obtained more than \$45 million to finance some of his recent activities.

Evangelicals in Brazil have been very concerned at tendencies to tar them all with the same brush of extremism and so in one issue of a Brasilia newspaper almost the whole back page was taken up by articles reporting the statements of three evangelical pastors who were distancing themselves from the doctrines and practices of Mr Macedo and his church.

The Baptist pastor (and the only one whose picture was published in the paper) was the principal of the Baptist Theological College here, and my boss. He has since received anonymous telephoned death-threats, for his temerity in 'lifting up his hand against the Lord's anointed'. The investigating judge in charge of Mr Macedo's case has also been threatened with death.

For some people, of course, even the Baptists are extremists. The place where the critic is standing is always the middle-ground. Yet it can hardly be an account of extremism that the Baptists have been growing. In Brazil they usually combine a zeal for evangelism with a great conservatism in doctrine and practice. But grown they have.

Between 1985 and 1990 they increased nationally by an astonishing 63 per cent, which means, on average, a growth-rate of just over ten per cent a year.

In fact the increase has been so far above expectations that pastors and leaders have sometimes found it difficult to cope with the tasks of teaching and discipling. This is one reason why Brazil still needs foreign missionaries, to help in the work of theological and pastoral training. ■



The 'Lajeiro', water source and washing place!

◀ outdoor, hygienic, ventilated pit latrines.

'Although our house is much nicer than any of our neighbours, they have been involved at every stage and so feel quite at home in it. We have also been involved in helping a few of them to improve their own homes and feel happy that our house has been the inspiration for that.'

Raimundo, the neighbour, and family were quick to see the advantage of a toilet and built one for themselves with Mike's help.

Daveen decorated the inside of the new house using stencils based on Laura Ashley designs. Enilde, next door, liked them but before her house could be decorated it first had to be plastered.

Daveen and Enilde made up a plaster of mud and sand and spread this on the walls using old 'flip-flops' as smoothing trowels. Lime was then used to make a whitewash for the walls ready for the stencil designs.

Slowly other homes are copying the process. Mike and Daveen provide lime for whitewashing to anyone who will plaster their walls.

This has several advantages. The normal mud-wattle construction leaves breeding and hiding places for poisonous spiders and the deadly chagas beetle. These holes are now filled in. The white walls lighten the

inside of the simple homes, showing up any dangerous insects, but mainly making them better places in which to live. So in this out-of-the-way place in Brazil, Laura Ashley designs are proliferating.

The major problem Mike and Daveen had when they first decided that Trapiá was the place to live and work was to find a water source.

'We dug four wells, none of which worked. So we unwillingly had to block up one of the local water holes, thus depriving folk of their nearest source of water. Typically, the ten families involved willingly gave their permission for us to do this.'

The water is pumped from the water hole to a tank on the roof of the house. Although the water is filtered before being used filters don't remove cholera, which survives for several days in water, nor amoebic dysentery, so Mike has to disinfect the water with a bleach solution.

Slowly their neighbours are realising the need for clean water and Mike and Daveen are offering free filters as long as people construct strong stands so that animals and children cannot knock them over.

When they see the 'gunge' collected by the filter element they realise how dirty their water sources are.

There is great competition: 'My water source is better than yours.

We only have to clean our filter once a week. You have to clean yours twice!

One man is so proud of his filter that he won't let anyone use it.

'It is so beautiful. No one has ever given me anything so beautiful before,' he says.

Clean water is already beginning to improve local health and to prevent one cause of diarrhoea which produces so many infant deaths.

'And the programme has given us an opening into many homes and a chance to talk about why we are here.'

Another area which Daveen has been tracking is oral rehydration (OR). It is a hard slog. People think that giving babies liquid will only make diarrhoea worse.

On one occasion she tried to explain: 'One cup of OR liquid each time the baby has diarrhoea. Do you understand?'

'Yes. One teaspoon in the morning and again at night.'

Daveen explained over and over again until eventually a sister understood.

On one occasion Daveen was called out to photograph a dead baby. The local healer was holding it and Daveen saw it move.

'It's still alive!'

'Yes, but it's almost dead. It's going to die so why bother to feed it?'

'Look,' said Daveen, 'its lips are dry. Let me give it a drink. It's thirsty. If it's going to die, let it die in comfort.'

She gave the baby some OR liquid and it drank. She gave more and it began to perk up. Now Daveen has the reputation of bringing dead babies back to life. She then had the problem of persuading the mother to give the baby milk.

'It prefers the OR liquid, you see.'

Prevention, of course, is better than cure. Daveen says that most of the local mums do not breast-feed, in spite of being too poor to buy milk.

'We are trying to understand the reasons for this and constantly encouraging breast-feeding.'

'We even had one Mum (and her family) live with us for over a month. Out of 14 pregnancies, she had one surviving child. She gave breast-feeding a go and the baby is healthy and growing. The father said: "Now I know mother's milk is best. We have never had such a healthy child."'

Now, with the help of Mary Parsons who travels down from Fortaleza from time to time, a small group of selected people, including the local healer, is working through *Where there is no Doctor*. It is counted as a privilege to be asked to join this group.

At the same time, Mike is planting experimental crops. He has been growing maize and sorghum with leucena in between the rows. The idea is that the quick growing leucena provides shade for the young plants which therefore, in this drought-ridden area, need less water. Leucena also provides valuable nitrates to enrich the soil and is a good source of fodder for the animals in the dry season.

Several local farmers have already started to copy Mike's methods.

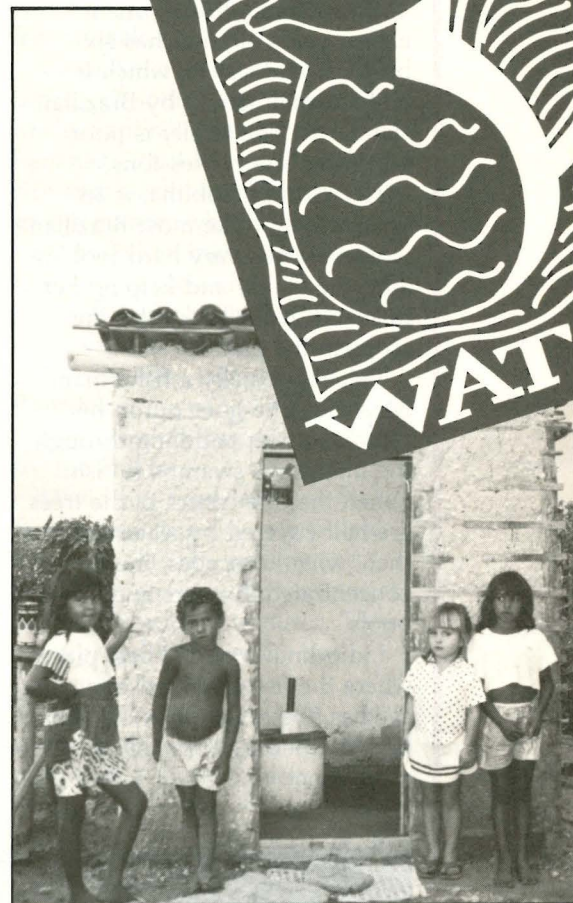
Living as they do as part of the community Mike and Daveen are often asked to ferry people to the hospitals in Mossorõ (about 40kms away) and Açú.

'We reckon to do this on average twice a week, but often manage to combine it with our own shopping trip.'

When Mike and Daveen held a party for their daughter, Debbie, they told stories from the Bible. These proved so popular that the children asked if they could come again. And so their Sunday School began, not only for the children because adults turned up as well.

Mike leads the adult group on the front verandah and Debbie looks after the children at the back.

'Our get-through-the-Bible-in-one-year plan is going well,'



'The neighbour was quick to see the advantage of a toilet'

reported Daveen 12 months ago. 'The idea is that, by the end of the year, we will have covered the basic story from God making everything in the beginning, through to the big celebration at the end of the Bible.'

'In the children's class there has been amazing progress, with kids who previously didn't even know how to hold a pencil, now drawing and colouring and learning things by heart. In the adults' class, those few who could read a bit are improving.'

Both the Assembly of God pastor and the strongest Catholic send their children to the Sunday School.

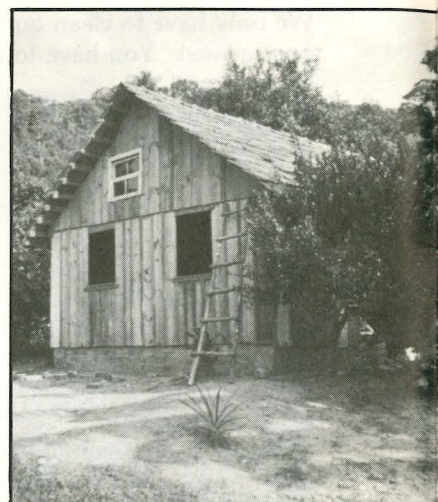
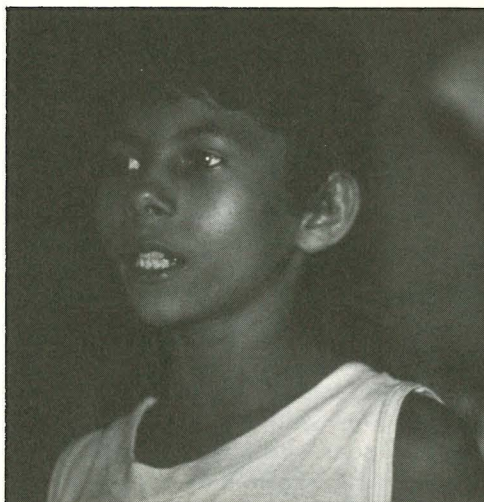
So in a variety of ways, by going to live in the backward community of Trapiá, Mike and Daveen Wilson are 'animating' the local residents, showing them that life can be different and being 'good news' for them as they learn to improve their situation.

SUELI LIVES in the small village of Cedro in the state of Paraná, Brazil. She is eleven years old and has six brothers and sisters, which is quite a small family by Brazilian standards. The family is poor with very few possessions.

Her mother, Tabitha, is 38 years old and like most Brazilian women works very hard looking after the family and helping her husband, Lidio look after the crops in the garden.

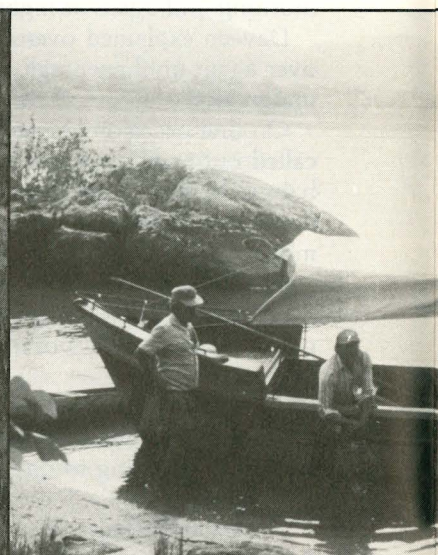
Lidio is actually a fisherman. Most days he goes out in his dugout canoe, paddling through the mangrove swamps to fish. When the tide comes in the trees are half covered by water and then, when it recedes, the fish are concentrated in rivers and dry pools.

Lidio knows all the best places where the fish hide and often catches five or six kilos on one of his expeditions. Normally he uses a catch net.



SOMETHING TO BE PROUD OF

How one family in a small village has been helped



Around Christmas, the children join their father to help catch the *caranguejjo* or mud-crabs. These live in deep burrows in the mud and only emerge in December, when there's a full moon, to mate. It is a mad scramble over the deep, smelly mud harvesting the crabs but being careful not to be bitten.

The problem is that in the winter there is not much fish to catch. And because most of the people are poor, they cannot pay much for the fish that is caught. Consequently the family have been living in a very old house,

one of the oldest in Cedro.

It isn't very big either, just a kitchen and two small bedrooms. The children sleep on a mattress on the floor.

However, Lidio is quite ingenious. He is very proud of the shower he has constructed, the only one in his part of the village. Tabitha places a bucket of warm water on the top which is just about enough water for two people to shower.

One of the reasons that Lidio's family are so poor is that they have no land. Lidio's father sold it to a rich man from the city. He

cut down all the trees and now keeps buffalo on it. It is such a waste of good land just to keep a few animals.

To make ends meet Lidio has borrowed some land from his uncle, Santino, who grows bananas. On it he plants dryland rice and black beans. He also grows manioc which is eaten each day, boiled or fried. Around the home he grows coffee.

David Perry visits the family each week in order to talk to Lidio. He often swaps sugar and flour for some of Lidio's fish and brings crisps or biscuits as treats for the children.

David has been teaching the family how to grow vegetables, cabbages, carrots, parsley and spring onions by offering special packs of seed and fertiliser. They were proud to have 'the best garden in the village'.

With David Perry's help, Lidio was able to buy a new fishing boat with a diesel engine. It means that he can now not only catch fish but sell them in the fish market at Antonina. Lidio also takes people with him to Antonina for the shopping and once the boat became an ambulance. Lauro was bitten by a snake but, since there is no car or phone in Cedro, the boat proved to be a life-saver.

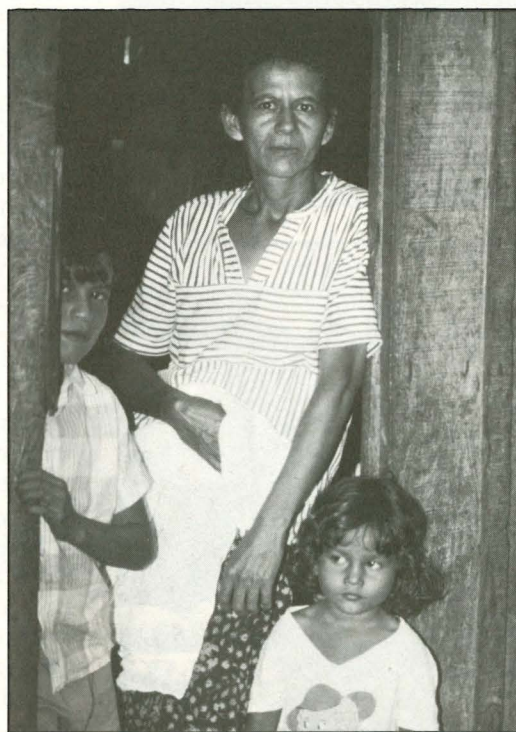
Now Lidio has decided that it is time to build a new house, using some of the money he is earning because of his boat. David Perry helps by transporting the wood, cement and roofing tiles.

The family never cease to thank God for giving them a chance to improve their lives. Four nights a week they walk to the church. It takes about an hour. They're putting up a new building there as well.

The service at church only starts when it's dark. Most people haven't got clocks or watches so they regulate their day by the sun.

In church the men and women sit on opposite sides. Lidio plays the guitar for the chorus singing which is loud and enthusiastic. ■

G
OF



Top left: Sueli

Top right: The new house

Far left: Lidio casting his net

Above left: Lidio and David Perry on the new boat

Left: Group of children singing in Cedro church

Above: Sueli's mum and younger sister

INTERNATIONAL DEBT

IS THE INTERNATIONAL Debt affecting the everyday life of Brazilian people in general? Yes, without any doubt! But I feel that it's necessary to look at it critically rather than emotionally.

The debt started at the beginning of this century when the Brazilian government looked for international loans (in fact from Britain) to save the coffee plantations from bankruptcy.

Another critical moment was in 1960 when Juscelino Kubitschek developed the policy of base industrialisation devaluing national products.

It is necessary to recall that the government which incurred this debt was illegitimate. It was not chosen by the people but imposed upon them.'



Market at Vilas Sonia, São Paulo

But it was in the 70s, in the midst of military dictatorship, that the gross international debt was made. It created the artificial Brazilian miracle and the highest debt in the world.

It is necessary to recall that the government which incurred this debt was illegitimate. It was not chosen by the people but imposed upon them.

If someone came to your house, put you in chains, went to the bank to borrow lots of money

in your name and then used the money inappropriately, would you pay that debt when you were released? You wouldn't want to pay but might have to, unless you were able to go to a tribunal and to ask for the problem to be resolved.

That's what I think is necessary — not a forgiveness of the debt, nor a moratorium. Forgiveness is a kind of paternalism. It's an offence because, as a people, we don't need to be forgiven.

In the time taken for you to read this article many Brazilian children have died of starvation. Go and ask the parents of those dead children whether they feel they need to be forgiven for anything.

What developing countries need is an international tribunal — that's better than the United Nations which is too much inclined towards the USA — to decide exactly how much we have to pay.

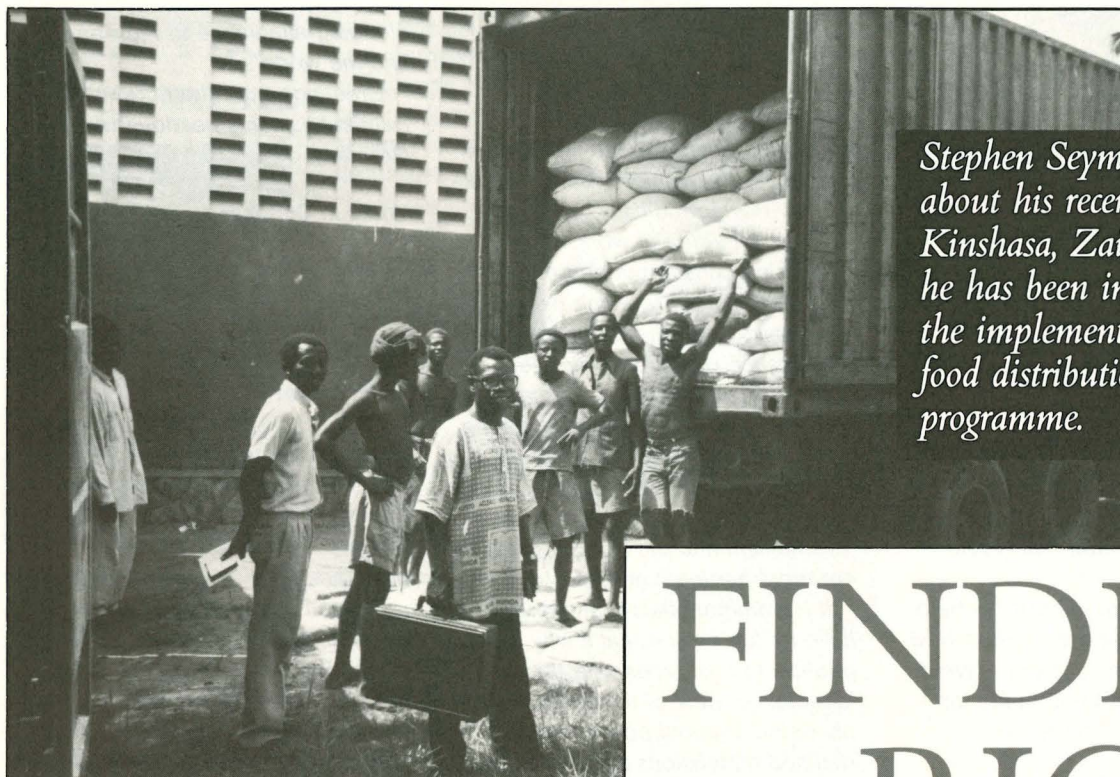
In 1982 I read an article showing that if the rate of interest were reduced by half and Brazil kept paying what it has been paying, within five years we would have a credit in the international banks of \$20 billion.

So we can say that the problem is not the debt itself rather the simple and compound interest.

And yet, the accumulation of capital, which is absolutely necessary for the economy of the country, is made impossible by international debt. Without capital Brazilian entrepreneurs have to super-exploit human labour in order to keep in profit.

But this profit is not converted into capital because of the international debt. That's why we have a monthly inflation rate of 25 per cent. So the international debt is at the very centre of the economic problems faced by developing countries. ■

At the Baptist Assembly in London, Pastor Orivaldo Lopez from Natal, in north-east Brazil, spoke during the seminar on International Debt which, he believes, is at the heart of the problems facing developing countries.



Stephen Seymour writes about his recent visit to Kinshasa, Zaire, where he has been involved in the implementation of a food distribution programme.

FINDING THE RIGHT RESPONSE

TRYING TO COME UP with the right response in a crisis is never easy. The situation in Kinshasa, the capital of Zaire, is a typical example.

One area of the city, Kimbanseke, has a population of around 700,000. The four nutrition centres in this zone alone have 2,750 children on their feeding programmes suffering from chronic malnutrition.

It is not just the children who are vulnerable. Expectant mothers, abandoned or widowed mothers with families to support, the unemployed and the sick (Kimbanseke has 1,500 known TB cases) are all in need.

Food supply, in general, is precarious in built-up areas. In Kinshasa the purchasing power of the population has been eroded by hyperinflation (2,000 per cent in 1991). Prices of cereals, as well as cassava (manioc), the basic foodcrop, have increased dramatically since the civil disturbances in September 1991.

Many people have lost their income with the departure of most foreigners following the civil unrest. As a result, large sections of the urban poor can no longer meet their food needs.

On a national level, food production in Zaire last year was high with bumper crops. However, the problem is 'economic/political' famine. There has been a collapse of the marketing and distribution system and no investment in rebuilding the infrastructure. The dilemma is how to respond in such a situation.

A food distribution programme has been established by World Relief Canada through the Zaire Protestant Relief Agency (ZPRA). BMS has been able to contribute £30,000 from its relief fund. This enables ZPRA to purchase cereals locally and organise transport to Kinshasa.

Pastor Enguta of the CBFZ and myself were given the challenge of monitoring the food distribution for five zones of Kinshasa for the ZPRA.

Some opposition parties were against the idea, concerned that some alleviation of the suffering would only delay any likelihood of mass revolt against the government

However, the work went ahead.

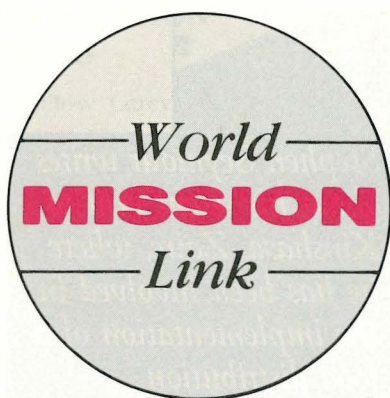
One thousand sacks were available for each zone, one sack per (extended!) family.

The programmes targeted people from every social and religious group — Kimbanguist, Catholic, State, and so on. Selecting families for assistance proved a most difficult task. Resources were limited and many families are living on the poverty line.

In spite of the many difficulties, the programme has, to date, been able to strengthen and encourage the parish level community groups. New links and contacts have been established and there is much scope for future work of any nature.

The life and dynamism of the church is very encouraging. In the face of much suffering, poverty and injustice, the churches in Kinshasa are growing. ■

Above: Pastor Muloka supervising unloading at Kimbanseke



We want to organise a world mission event in our church, do you have any information that would help us?

There is a lot of material to help you. We have just produced a new booklet *Mission Education – What can we do?* It contains ideas for world mission meetings and events.

You will also find ideas in the Youth Project and Women's Project material and there are leaflets to help with discussion groups, short dramas and Bible study material. Just write to us at Didcot saying what you need. And, if you don't think we have exactly what you want – contact us and tell us about your need. We might be able to help with background material, ideas or know where you can go for information.

Our Link-Up missionary is going to retire in a few months. What do we do about getting another Link-Up?

Missionaries leave BMS for many reasons – retirement, leave of absence, resignation. Whatever the reason, the procedure is the same. The WML Organiser writes to all LU groups immediately after their missionary has finished working for the BMS. The letter explains what has happened and asks the LU group to fill in a new request form and also to provide an up-dated church profile. Once the form has been returned to the WML Organiser a new LU missionary for the group will be arranged. And when the new LU has been made you will be given a new LU certificate, missionary profile and church profile. ■

L E T T E R S

To the Editor.

As the Africa Secretary of the European Baptist Mission I am privileged to receive the Missionary Herald regularly and I want to thank you for this periodical, a splendid example of editorial work. Thank you for personal input and that of your staff members which has given the Missionary Herald this excellent appearance of open-mindedness, spirituality and Christian concern.

One article in July has caused me to express my profound gratitude both to you and to the author Robert Draycott. His thoughts on 'Evangelism and the Poor in Brazil' are most pertinent and helpful.

It is commonplace that 'the poor have no lobby' and that's why I wish publicly to take sides with this 'alternative' view of the author. In my opinion global poverty has reached dimensions that terms like 'scandalous' and 'incredible' seem too feeble a description to match the pathetic reality – 1.2 billion of extremely poor people in this world, this means 1.2 billion who have to live on less than \$100 annual income. Were they to hold hands to form a human chain it would reach three times to the moon and if one were to drive along this human chain of hopelessness at 60 mph, 24 hours a day, one would need 500 days just to discover that the chain, in the meantime, had grown by another 25 days' journey.

Christians all over this world must be alarmed by such facts and alerted to immediate intervention. I am grateful therefore that Robert Draycott's brief, but relevant notes have been given the platform they deserve.

Having returned, a week ago, from the Bicentenary celebrations of Baptists in Freetown, Sierra Leone, I committed myself once again to being a lobbyist for the poor, a voice for the voiceless, maybe hope for the hopeless, but by all means a sting to the indifferent rich. Sierra Leone did not only see the first Baptist Church in Africa, but last year it also ended the United Nations' list of the least developed countries in the world! Let us join in their Bicentenary celebrations by

pledging allegiance to their poor and the world's.

Greetings from the European Baptist Mission's headquarters in Germany.

Yours in Christ.

Dr Dietmar Lutz
Associate General Secretary.

BMS History

May I recommend to our churches that they present copies of The History of the Baptist Missionary Society 1792-1992 to their ministers.

Several histories of BMS work, as a whole, or in part, are available during BiCentenary year. All these will admirably serve their purposes but there will be many, including ministers, who will be glad to have the official history on their shelves.

The history is written by Dr Brian Stanley, a recognised authority on the missionary movement. He follows the stream of the life and work of the BMS from its source among English Baptists of the late 18th century to the many parts of the world into which it has flowed. The grace of God shines through the records of all the fields, but the problems and heartache are not concealed. The writer shows how BMS and its missionaries adapted to the changes in the world and the world Church during the 20th century. It is a book to encourage and guide all Christian workers, at home as well as overseas.

It is hardback containing nearly 500 pages. It will be published on 1 September 1992 at £29.95, with a special pre-publication price of £22.50, post free, for all orders received by 31 August. (Orders with remittances should be sent to BMS at Didcot.) It is cheap by today's standards but it may present a problem to not a few ministers.

Ministers will greatly appreciate the gift of this book from their churches.

Donald Monkcom
Chairman of the Reference Group for the History.

Nepal Tile Programme



Through the roofing tile programme pioneered by BMS worker, David Payne at Butwal, 71 small-scale industries have now been established in different parts of Nepal. An improved equipment design is under development which has already raised a lot of interest in other countries.

'Local tile production seems to have grown quicker in Nepal than in other countries. Many are looking to us for equipment,' says David who administers the programme.

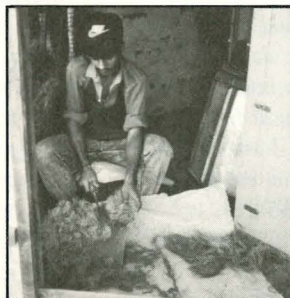
'Run by a staff of six Nepalis, the roofing tile programme has strong links with international technology groups and has contributed to a number of international seminars and publications. Nationals from Bhutan, the Philippines and Vietnam have been trained at courses in Butwal.

'Started in 1984, the programme aims to

encourage the use of low cost alternate roofing material and promote local rural production of tiles to generate income. The light-weight tiles are made from a careful mixture of sand, cement and natural fibre or graded aggregate. The cost is about one half that of galvanised iron sheets.

'We conduct eleven day training courses for interested entrepreneurs and their employees,' reports David. 'After they have started their industries we visit each entrepreneur at his workshop at least twice to check the progress and advise on problems, if any.

'A typical small industry consists of a minimum team of three workers who produce up to 150 tiles a day. The equipment costs about 25,000 rupees.

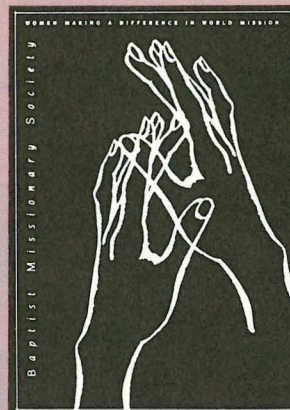


'Our equipment is about ten per cent of the cost of imported ones. It is encouraging to see how many people are benefiting from this continuing income possibility. Over the years, less than five entrepreneurs have had to wind up their business.'



Above right: Cutting fibre for the tiles

Above: Tiles at Butwal where the project was developed



A WOMAN'S TOUCH

BMS WOMEN'S PROJECT 1992/93

TARGET £30,000

A special project for a special year! The BMS is 200 years old. World Mission is 2,000 years old – and women have always played an invaluable part in proclaiming Jesus to the world.

'A Woman's Touch' celebrates women in mission! The £30,000 raised will support BMS missionaries who are enabling women around the world to get involved in mission – like helping Bible Study classes in Thailand, running literacy classes in Zaire, organising income generating weaving projects in Bangladesh and promoting health and nutrition in El Salvador.

And all in the name of Jesus Christ.

The '**A Woman's Touch**' slide set looks at the role of women in India – both in society and in the church. There is a project **poster and bookmark**, both in full colour, and a **booklet** including Bible Studies, contemporary stories, discussion starters, action points, a drama and order of service. These will help you to explore women in mission through looking at women from the Bible and Christian women from around the world today.

The material is all free of charge. Please use the order form below to request material and viewing dates for the slide set.

A
Woman's
Touch

Yes please! I would like to order the following material.

'A Woman's Touch' poster ☐

'A Woman's Touch' bookmarks ☐

'A Woman's Touch' booklet ☐

Please send me the slide set to view on either of these dates.

First choice Second choice

Name

Address

..... Post Code

Home Church

Return to: BMS, PO Box 49,
129 Broadway, Didcot OX11 8XA



A BIBLICAL PERSPECTIVE

*by Derek Rumbol
presented to the Seminar
on International Debt at
the Baptist Assembly*

INSCRIBED ON A CAIRN on the Worcestershire Beacon of the Malvern Hills and also, until recently at least, on the Royal Exchange in the City of London, are the words from Psalm 24 verse 1: *The earth is the Lord's and the fullness thereof. . . . And we complete the verse: the world and those who dwell therein.*

A reminder to us, through the location of these texts, that the world of commerce of a busy western capital, together with the whole of God's creation, and the peoples who inhabit this world all belong to God and are to live and work under his ownership.

We will not find a fully worked out theory on International Debt in the Bible, but we will find a lot about how we use our resources and how we relate to one another. We are given some principles which can be related to International Debt and be a challenge as we seek to work them out in reality.

SHALOM

We begin with the Old Testament concept of *shalom*, 'peace' and its broad perspective of right relationship with oneself, with God and with other people within community. It touches the way society is ordered and points the way to right wrongs and abuses within society.

PROTECTION OF THE LENDER

Lending was a contract with serious responsibilities for the debtor who could be sold into slavery for unpaid debt.

The wife of one of the prophets cried out to Elisha: my husband is dead but now his creditor is coming to take my two boys as slaves (2 Kings 4:1).

Due respect is to be paid to the property of other people. If a man borrows an animal from his neighbour and it is injured or dies when the owner is not present he must make restitution (Ex 22:14).

COMMENDATION OF THE LENDER

Good will come to him who is generous and lends freely, who conducts his affairs with justice (Ps. 112:5).

If one of your countrymen becomes poor and is unable to support himself . . . help him as you would an alien or a temporary resident . . . do not take interest of any kind from him . . . you must not lend him money at interest or sell him food at a profit. I am the Lord your God who brought you out of the land of Egypt (Lev. 25:35-38).

WARNINGS FOR THE LENDER — PLEDGES ARE CONTROLLED

Deuteronomic law was strongly in support of the debtor and there were strict limitations on the taking of pledges.

Do not take a pair of millstones — not even the upper one — as security for a debt because that would be taking a man's livelihood as security (Deut. 24:6).

This is a real link with Third World Debt. No creditor can expect to be repaid if he has cruelly deprived the debtor of his only means of repaying it — his ability to earn.

If a man is poor do not go to sleep with his pledge in your possession. Return his cloak to him by sunset so that he may go to sleep in it (Deut. 24:12).

The lender must have a concern for life's basic comforts and necessities.

When you make a loan of any kind to your neighbour, do not go into his house to get what he is offering as a pledge (Deut. 24:10).

Do not intrude with 'big feet' into the domestic scene of a debtor — individual or country.

SEVENTH YEAR RELIEF

The most merciful and generous protection of all.

At the end of every seven years you must cancel debts. . . . Every creditor shall not require payment from his fellow Israelite or brother because the Lord's time for cancelling debts has been proclaimed (Deut. 15:1,2).

You may require payment from a foreigner but you must cancel any debt your brother owes you (Deut. 15:3).

The words of the legal expert in the Parable of the Good Samaritan come to mind: 'And who is my neighbour?' or 'my brother or sister?' Together with the Parable of the Sheep and the Goats in Matthew 25:

*for I was hungry and you gave me something to eat
for I was thirsty and you gave me something to drink
for I was a stranger and you invited me in
for I needed clothes and you clothed me, I was sick and you looked after me.*

Whatever you did for one of the least of these you did for me.

In Jesus, the distinction between a fellow countryman and a foreigner is dissolved. The range of care and compassion is extended until no boundaries are left.

THE PROFIT MOTIVE

The charging of interest was permitted and this would preserve the purchasing power of the capital loaned but what was condemned was the unbridled making of wealth out of a debtor's misfortune.

There are four key Old Testament words for 'poverty'

which can be translated, 'frail', 'needy', 'destitute', and 'oppressed'.

Righteousness in the Old Testament consists in the strong helping the weak and doing justice to each of these categories.

The flaming tongue of the prophets speaks out against injustice.

Isaiah says, *Learn to do right! Seek justice! Encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow.*

You trample on the poor and force him to give you grain, complains Amos. Skimping the measure, boosting the price and cheating with dishonest scales, buying the poor with silver and the needy for a pair of sandals, selling even the sweepings with the wheat.

Nehemiah struck out against oppression when his workmen were building the wall. They had to borrow money to pay the king's tax and famine obliged them to borrow in order to sow their fields. As a result they had to mortgage their lands and their children were being taken as slaves.

To the Jewish residents of Jerusalem Nehemiah said, *What you are doing is not right. Shouldn't you walk in the fear of our God? . . . Let the exacting of usury stop. Give back to them immediately their fields, vineyards, olive groves and houses and also the usury you are charging.*

Jesus also called into question the accepted attitudes of his time and the whole social order. He did not reject the honest interest of the establishment. He ate in the house of a Pharisee and healed the daughter of the president of the synagogue but most of his time was among those whose status in society was low — the weak, the frail, the oppressed.

Jesus said he had come to *preach good news to the poor, to proclaim freedom for the prisoners, and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour.*

Thus in the New Testament as in the Old Testament the strong are to accept responsibility for the weak and oppressed and not to seek only their own enrichment

and well-being.

This brings us back to *shalom*, true peace in right relationships; to the earth and its resources are the Lord's and to who is my neighbour?

As Colin Marchant in *Shalom My Friends* reminds us: 'If *shalom* is to be established we have to wrestle with local, national and international issues, taking biblical principles into

contemporary realities.

That is our task now.

With acknowledgement to Dennis Smith, Latin Link, for permission to use material from 'International Debt: Biblical perspectives as a back-drop to the drama'. 11.12.90.

There is helpful material on the 'The Bible on Wealth and Debt' and 'Towards a Theology of Debt' in 'Bad Samaritans', subtitled 'First World Ethics and Third World Debt', by Paul Vallely, published by Hodder and Stoughton, 1990.

A Change for the Better!

THAT'S WHAT the world needs, and that's the slogan for the BMS Fund for the Future.

The Fund for the Future is just what it says. In this BiCentenary year the BMS is not leaning back, relaxed in the glow of past achievements, but bracing itself to accept all the new challenges in mission before us today.

Yes, new challenges and opportunities. All over the world, where we are being asked to share in the task of mission.

In Albania, closed to the rest of the world for more than 40 years, the European Baptist Federation has been given permission to open a work and Chris and Mairi Burnett and their family have gone to open the new office. How is their work to be supported?

In Nicaragua, where Peter and Sheila are our first BMS workers, the Baptist Convention wants us to help its regional workers. 'Can you help us to buy motorbikes for them?' And we want to help, but where is the money to come from?

In Thailand, where such a tiny proportion of the people are Christian, the churches would love to embark on a cassette ministry. 'Will you help,' they ask. Can we afford to?

And what about Indonesia? Yes Indonesia, a new name in BMS circles. 'Is it possible for the BMS to support one of our Baptist families so that they can do evangelistic work in North Sumatra?' And that is something we are convinced God is asking the BMS to do. But it needs money.

And near to hand, in France, where there are more mediums than ministers or priests and where young people are tempted to experiment with the occult. 'We would dearly like to enhance our conference and retreat facilities for young people. Is it possible for the BMS to help us in this ministry?'

And the answer we want to give to all these requests is, 'Yes'. We want to help work for a 'Change for the Better' in all these places and more. You really should see the list of requests. But it depends on you.

Our 'Change for the Better' campaign is encouraging people to recycle household containers and collect money. Stickers to wrap around used cans, cartons and bottles saying 'Celebrate 200 years — Collect 200 coins' — Fund for the Future, are already being printed.

Posters are also being sent to every church together with leaflets with more information about the way the Fund will be used.

We are urging British Baptists to raise £2 million over and above the normal BMS budget for the Fund for the Future. The Fund will be used within five years. Will you help make a 'Change for the Better'?

**A
fund
for the
future**

Area and National Representatives

Two new BMS representatives were introduced to the BMS General Committee.

Cath Mawson, 45, has taken over from Roy Turvey as representative for the north of England.



She is a member of Gillington Baptist Church, Bradford, where she was baptised at the age of 15. She is a teacher who has specialised in English. She taught in middle schools before teaching at Bradford College.

She taught a course called 'Access to Bilingual Employment' which was attended by people of Asian origin who already had a knowledge of English but needed more advanced English to obtain work.

She says that she applied for the BMS job on the spur of the moment.

'I had been looking at jobs in the Bradford area and looked at the *Baptist Times* and *The Missionary Herald* but always found excuses not to apply for the jobs advertised.

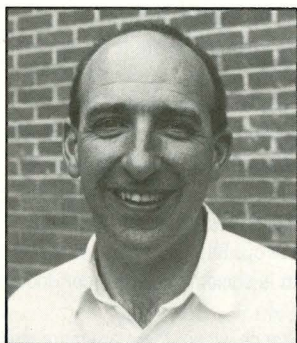
'I decided this was the job for me and just got my application in on time.'

Cath sees the challenges of the job, initially, as finding out what it entails and then enthusing people and churches to mission.

'The opportunities are getting to know people and becoming more involved in mission. I shall be telling the churches that the continuation of their support for the BMS is necessary.

'I believe that the link-up missionaries will give people a better understanding of the work.'

Her other thoughts on mission are that it is totally relevant. The older members of the church, especially those in small memberships with elderly congregations see missionaries as a dying breed. They need to be made aware of all the young missionaries who are serving the BMS and that a lot of young people are interested in mission.'



Derek Clark, 33, replacing Ron Armstrong in Scotland, joined Dumfries Baptist church in 1986. He now worships at Kirkintilloch. He is a graduate in Physics and spent a year as an industrial engineer. When he was made redundant he did a teacher training course and taught physics for three-and-a-half-years before becoming a professional musician. He then went back to teaching for another two-and-a-half-years. For the last four years he has been the National Youth Worker for the Baptist Union of Scotland.

Derek became interested in the BMS through missionary friends and through youth contacts.

'I see the BMS as having a very solid group of supporters in Scotland who

are fairly elderly. There is a noticeable lack of support from the younger age group. This is linked with the image of the BMS which is seen, inaccurately, as old-fashioned.

'I would like to see world mission much higher on church agendas. I want to reinforce to the churches what the Bible says about mission and open people's eyes to see what is happening.

'Mission for me is two way. Churches in this country could learn an awful lot from the world church.'

Street Children Network

The World Council of Churches and the Latin American Council of Churches are helping street children to form their own network.

The Latin American network children who are victims of violence, recently held its first meeting in Honduras.

According to the participants, many Latin American children live in a context of violence marked by poverty, lack of housing, the existence of examination groups, prostitution and, in some countries, war.

Participants were particularly interested in presentations by the Brazilian representatives regarding the high incidence of prostitution in the city of Belem in the state of Pará.

Several Brazilian ecumenical groups plan to organise regional meetings later this year to encourage Christian churches to become more involved in supporting the end of violence against children.

Multi-Lateral Visits

In addition to the Fellowship visitors brought to this country as part of the BiCentenary celebrations, the BMS has organised mixed groups of people from various partner churches overseas to visit church work in another country together. This has proved to be an enjoyable and rewarding experience for both visitors and visited.

John Thompson, the General Secretary of the Baptist Union of Trinidad and Tobago, in a recent letter writes, 'It was indeed our privilege as a Union to share in such a tremendous experience of the global fellowship of the Body of Christ . . . a tangible demonstration of the fellowship of the redeemed, drawn "from every kindred and tongue, and people and nation"' (Rev 5:9).

From Thailand, too, Jacqui Wells writes about a Karen woman who was a member of a group which went to Brazil: 'In May Jinda arrived home safely after a "wonderful visit" (her words) to Brazil. When I met her she was excited and very keen to share and talk about the new experiences she had gained . . . she was really "moved" and challenged by what she saw . . . very impressed by the ways in which the Brazilian Christians give . . . they were able to support their own pastors, churches, Christian Institutions, etc and even send missionaries to other countries. I hope some of Jinda's enthusiasm will spill over into the Karen Baptist Convention as she shares her experiences with them.'



BMS General Committee in session at Kettering

BMS Presence in Zaire

The proposal, at the June meetings of the BMS General Committee in Kettering, to send no new missionaries or families to Zaire for the time being and to have only a symbolic presence in the country brought out strong opinions, particularly from some of the Zaire missionaries present.

One missionary suggested that not returning to Zaire would give the wrong signal to African Christians.

'We may think that we are allowing them time to sort out some of their problems but in Africa when someone is in trouble, ill or bereaved then the whole community stands alongside them.'

Another said that if BMS missionaries were not able to return then other groups or sects would fill the vacuum. Others, however, thought that this was part of God's timing and that it was right to use this time to examine again BMS partnership with the church in Zaire.

In presenting his report to the committee, Derek Rumbol, BMS overseas secretary for Africa, talked about the potentially

explosive situation in Zaire.

'Many people say that the political situation has not changed since the disastrous rampaging and pillaging of last September and October. Most expatriate companies still look on Kinshasa as a bachelor posting.'

He also spoke of hyper inflation and a fuel crisis. Talking about the church he said that 'life at local level is often lively and vibrant but there are also places where there is tension and hostility.

'The Baptist Community President, the Revd Koli Mandole Molima, has written to all the servants and members of the Community alerting them to the fact of financial and moral decline. It is a realistic letter but I believe a hopeful one. Let us therefore pray for the effective distribution of the letter to every part of the Community, for time to be given by the lay people as well as the pastors, by young as well as old for a serious consideration of what it is saying; and for Baptist Community members to humble themselves before God.

'Perhaps in the life of the Baptist Community as well as in the life of Zaire and of so many African countries, we have come to the end of another phase of history and are preparing to enter

something new.'

The proposal to maintain only a limited BMS presence in Zaire for the time being was eventually accepted but with many still unconvinced.

Secondment

The decision by General Committee to agree no missionaries being seconded to other organisations and mission agencies has opened the way for the redeployment of some of the Zaire missionaries.

One couple may be able to go to the Cameroons with the European Baptist Mission, at least until they can actually go to Zaire. The BMS is also talking to Australian Baptists about other locations.

Dr Adrian Hopkins and Sylvia are to work with the Christoffel Blinden Mission and based in the Central African Republic. This will mean that they can go into Zaire to places like Pimu and Yakusu to continue eye work.

Bob Ellett and family have already moved to new work in Nepal. Ian and Pauline Thomas are working in France for the time being.

Dr Chris and Mairi Burnett are starting their new work in Albania. Karen Poole will

continue to work for the time being in Hungary while David Champion is to work with MAF in Tanzania. Tim and Barbara Bulkeley are waiting to hear about a possible temporary location in another country and others have settled into work in Britain.

SON et LUMIERE at MOULTON

Special BiCentenary presentation
at Carey Baptist Church, Moulton

Wednesday 16 –
Saturday 19 September
1992

'ANOTHER ENQUIRY'

Carey's early life, to the formation of the BMS and his departure for India

presented in 'Sound and Light'

Tickets: £5 adults
£3 children

and details from:

Mrs June Walden
235 Broadway East,
Northampton NN3 2PU

Local Radio



On Sundays 27 September and 4 October Radio Merseyside is transmitting two programmes to celebrate the BMS BiCentenary.

Each programme, recorded in Heswall UR Church, will last 30 minutes and will include music and drama. The services will be led by the Revd Harry Welshman and a Baptist minister (not yet decided).

CALL TO PRAYER

9-15 AUGUST

India: Administrative and Co-operative Work

The BMS retains a very small presence in India through its reduced Calcutta Office — where Archie Edwards and other national colleagues carry heavy responsibilities on our behalf.

Not far from Calcutta is Serampore College. A University in its own right it offers degree courses to well over two thousand students in the Arts and Sciences. The Department of Theology continues to offer courses in training for ministerial students from many parts of India.

BMS sustains links with two Christian Medical Colleges — one in the north in Ludhiana and the other in the south at Vellore where Ann Bothamley is senior nursing administrator.

*Lord,
we thank you
for the privilege
of sharing Christian work
with the churches in India.
Although our BMS workers are few,
help us in every way
to pursue those things
that make for peace
and build up the common life
of the Church.*

16-22 AUGUST

France and Belgium

The first BMS workers, Joyce and Stuart Filby, are now settling into the work near Ostend in Belgium. They are learning to cope with Baptists being regarded as a sect in a country where 89 per cent of the population are Roman Catholics if only nominal. Samuel Verhaeghe, President of the Belgian Baptist Union, is also pastor of the church at Middlekerke. He is the only full-time Belgian Baptist pastor in the country. This has been made possible because of BMS financial support.

In France, very few people have any kind of church connection, 90 per cent do not possess a Bible, and there are only 230,000 practising Protestants. Over three-quarters of Europe's Muslim population live in France. So all churches, of whatever denomination, regard France as a mission field. At the moment, the BMS has four couples working with the French Baptist Federation. Neil and Ruth Abbot have settled at the church at Clermont Ferrand. John and Sue Wilson work with the multi-ethnic church at Bron, near to Lyon and Robert and Catherine Atkins lead the church at Versailles. Ian and Pauline Thomas, who were evacuated from Bolobo last year are working for the time being at Carcassonne.

23-29 AUGUST

National & Area Representative

BMS National and Area Representatives have an almost impossible job as they try to link with churches in Scotland, England and Wales. They spend many hours travelling to churches, meeting with ministers, leading services, conferences and seminars. Yet they count it a privilege to help people as they share in Christ's mission to the world.

This year they have the extra burden of helping churches celebrate the BiCentenary as well as looking after the many overseas visitors here for the celebrations.

Three of the representatives, Peter Amies, Roy Turvey and Ron Armstrong, have recently retired. Taking over, in Scotland, is Derek Clark and, in the North of England, Cath Mawson (see In View).

30 AUGUST-
5 SEPTEMBER

Development in Nepal

There are many avenues of development in Nepal and the United Mission to Nepal is concerned with

rural, engineering, and industrial developments. UMN appointees offer their skills and expertise in a variety of situations.

Butwal was one of the first places to which people were sent — it is there that the Butwal Power Company has established itself and from which many other local enterprises have been initiated.

David Payne (re-appointed 1991) has returned to Butwal. He is using his engineering skills and training young Nepali men. He is Materials Development Manager of the Development and Consulting Services based in Butwal.

6-12 SEPTEMBER

Zaire: South Equator

Based on Ntondo, the village set on the shores of the beautiful Lake Tumba, this region of the church faces many difficulties which have been accentuated by the economic and political crisis in Zaire. Conflicts and divisions are damaging the Church's work and witness.

Over the years, Ntondo and the surrounding villages, have received support for many projects — agriculture, clean water and housing which have improved the health of the community. We pray for the Zairians who continue to look after these projects.

We remember Pam and Steve Seymour who were based in Ntondo and are now, as with other Zaire missionaries, in the UK and wondering about their future work.

*Healing Lord,
the needs of the people
are more than physical,
although the work of providing
clean water,
better food,
and medicine
is essential for the well-being of all;
yet most of all
they need to know
the reconciling power of your love
to heal broken relationships
to bring peace into the life of the
church
to open up the way for effective
discipleship and witness.*

13-19 SEPTEMBER

Brazil: Mato Grosso do Sul and Mato Grosso

Mato Grosso do Sul is one of the richest states in Brazil. Campo Grande is a medical centre for cancer sufferers. Belo Horizonte church has started an ambitious programme to minister to the needs of the terminally ill.

The Friendship House continues its ministry among the poor and needy of this fast growing city. The director of this work is Frank Gouthwaite. He feels the need to promote the work out of the capital. John Pullin, who has returned to his work in Paranaíba in the Eastern Association, has recently become engaged to Lidia Meire dos Santos.

In Mato Grosso, Cuiabá is one of the fastest growing capitals in Brazil. The Director of the Baptist Seminary is Jurandir da Costa Marques, Peter Cousins is dean and Susan Cousins is the librarian; Mike and Jean Gardiner are other staff members. Timothy and Rosimar Deller are engaged in church planting at Agua Boa in the interior of the state.

20-24 SEPTEMBER

Asia

Although the BMS has direct links, at the moment, with five countries in Asia the continent is far wider. China dominates the region and there is speculation about its future. The churches in Hong Kong are preparing for the day when the colony will become part of China proper. The former Soviet Union is in a state of turmoil. Muslims are in a majority in many Asian republics of the CIS. Japan has forged ahead industrially and is seen as the most prosperous country in Asia but the whole of the South East Pacific area is forging ahead industrially.

Whatever tensions prevail we thank God that the Church of Jesus Christ is alive and growing effectively throughout the continent. Established

churches are witnessing to the transforming power of the Gospel.

Joy Knapman is our BMS Representative for Asia. Based in Sri Lanka, she travels extensively throughout the area.

BMS WEEK OF PRAYER 25 SEPTEMBER-3 OCTOBER

Let's celebrate 200 years!

Friday, 25 September, 1992 begins the Special BMS Week of Prayer. As we celebrate 200 years of BMS outreach in mission we look forward and pray for wisdom in the way we use the Fund for the Future. Watch out next month for further details of this Week of Prayer.

It is 200 years since a small group of ministers met in the home of Widow Wallis in Kettering and formed what is now the BMS, the first voluntary Christian society with the object of taking the gospel to the 'heathens'. They have been described as 'nobodies from nowhere, with no least influence beyond their village bounds'. Andrew Fuller, the first Secretary of the Society said: 'There was little or no respectability amongst us, not so much as a squire to take the chair.'

Over the centuries, God has used many such 'insignificants' in His work and so on 2 October, 200 years on, the BiCentenary celebrations reach a climax with special services at Westminster Abbey and Kettering.

4-10 OCTOBER

India: CNI Community Care

The Church of North India ministers in Christ's Name to the whole of life and is concerned with medical health-care, education and rural development. CNI medical work is expressed through Hospitals founded by BMS and now under the direction of the Eastern Regional Health Board of the CNI. Sheila Samuels and her husband Desmond, minister at St James' Church

MISSIONARY MOVEMENTS

ARRIVALS

Steve Green from Zaire
Joyce and Stuart Filby from Belgium
Catherine and Robert Atkins from France
Susan and Peter Cousins from Brazil
Margot Bafende from Zaire

DEPARTURES

Ruth and Neil Abbott to France
Reuben Martin to India (Volunteer)
Sheila Samuels to India
Catherine and Robert Atkins to France
Jane and Les Bromley to France
with 28-19 Team
Joyce and Stuart Filby to Belgium

STAFF VISITS

David Pountain and Andy Smith
visited Belgium and France
Angus MacNeill visited Belgium
Reg Harvey visited Jamaica
David Martin visited Nicaragua

CONGRATULATIONS!

to Daveen and Mike Wilson (Brazil)
on the safe arrival of Paul on 11 June
to Evelyn and Lee Messeder (Brazil)
on the safe arrival of Sarah Jane on 12 June
to Alison MacLean and Tim Lehane
on the safe arrival of Jess on 24 June
to John Pullin (Brazil) on his engagement to
Lidia Meire dos Santos

ACKNOWLEDGEMENTS

LEGACIES

| | |
|---------------------------|----------|
| T J Williams | 4,035.55 |
| Evangeline A J Harms | 73.29 |
| Mrs Joan Haworth | 125.00 |
| Mr A E Greensill | 100.00 |
| Mrs Margaret Peters | 3,713.81 |
| Amy E A Dando | 330.18 |
| Mr Leslie Lefeaux | 1,149.27 |
| Anne C Magregor | 1,000.00 |
| Mrs V E A Cox | 1,125.00 |
| Mrs Phoebe Marjorie Gadge | 500.00 |
| Miss A I Chapman | 150.00 |
| Miss E L Cave | 500.00 |

GENERAL WORK

Anon: £30.00; Anon: £10.00; Anon: £150.00;
NE Birmingham Group Joint Service: £20.00;
NE Birmingham Group Joint Service: £50.00;
Anon: GYE: £58.18; 'Sir Smith': £50.00; Anon:
£9.37; Anon: £33.13; Anon: £5.00; Anon:
£50.00; Bromley: £200.00; Aberdeen: £20.00;
Tring: £5.00; Anon: £80.00; Anon: £6.10;
Durham: £10.00; Durham: £13.13; Durham:
£35.00; GYE: £56.16; Anon: £250.

in Delhi. Sheila shares a Chaplaincy at St Stephen's Hospital — and teaches at two local schools, St Crispin's and St Mary's. Dr Betty Marsh is coming to the close of her service at Bethampur Hospital. We pray for her successor and plans for the future of the hospital that committed Christian personnel may be found within India.

In Orissa, the CNI offers an all round Christian education through different schools all holding to high standards. Hostels are an important part of ministry catering for boys and girls who come into Udayagiri, Balangir, Cuttack and other places for schooling and also in North India and Bengal. Carole Whitmee is Superintendent of the Laba Jyoti Girls' Hostel, Balangir.

Community Development is also demonstrated through the West Utkal Agricultural Centre in Diptipur which is supported by Operation Agri.

**BMS • celebrating 200 years
in world mission • BMS**

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**a choir of young Christians
from the Karen hill tribe
in northern Thailand.**

**Celebrate the world church
with traditional Karen music
melodic • rich • beautiful**

A unique blend of music and drama

See them at a venue near you!

SEPTEMBER

Thursday 3 Southend, Leigh Road
Friday 4 Stockton-on-Tees, Tabernacle
Saturday 5 Perth, Family Day
Sunday 6 East Kilbride, Calderwood, Kirkintilloch
Monday 7 Greenock, George Square
Tuesday 8 Doncaster, Chequer Road
Wednesday 9 Halifax, Wainsgate
Friday 11 Liverpool, Maghull
Saturday 12 Venue to be announced
Sunday 13 Abingdon
Monday 14 Reading, Woodley
Wednesday 16 Winchester
Thursday 17 Rugby, Regent Place
Friday 18 Bromsgrove
Saturday 19 Leicester Cathedral
Sunday 20 Whetstone
Sunday 20 Arnesby
Sunday 20 Nuneaton
Monday 21 Studley
Tuesday 22 Malvern
Thursday 24 Glycerriog, Seion
Friday 25 Cardigan, Bethania
Saturday 26 Ebbw Vale, Garden Festival
Sunday 27 Ebbw Vale
Tuesday 29 Ilford, Cranbrook
Wednesday 30 South Norwood, Chatsworth

LUR KER PAW

OCTOBER

Thursday 1 London, Willesden Green
Friday 2 Westminster Abbey
Saturday 3 Norwich, St Mary's
Sunday 4 Northampton
Sunday 4 Rushden
Tuesday 6 Luton, Central
Wednesday 7 Cambridge, Bar Hill
Thursday 8 St Albans, Dagnall Street
Friday 9 Yeovil
Saturday 10 Melksham, Wilts & E Somerset
Sunday 11 Wilts & East Somerset

For more details contact

Jim Clarke, 82 Cannon Street, Little Downham, Ely CB6 2SS. Tel: 0353 698017

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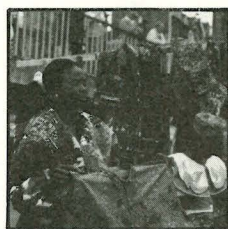
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MULTICULTURAL BELGIUM AND FRANCE OUR EUROPEAN NEIGHBOURS

SEPTEMBER 1992

PRICE 25p



Cover picture:
Selling cloth at
Liège Sunday market

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The BMS shares mission with:

| | | |
|-------------|-----------|-----------|
| Albania | France | Nicaragua |
| Angola | Hungary | Sri Lanka |
| Bangladesh | India | Thailand |
| Belgium | Indonesia | Trinidad |
| Brazil | Jamaica | Zaire |
| El Salvador | Nepal | |

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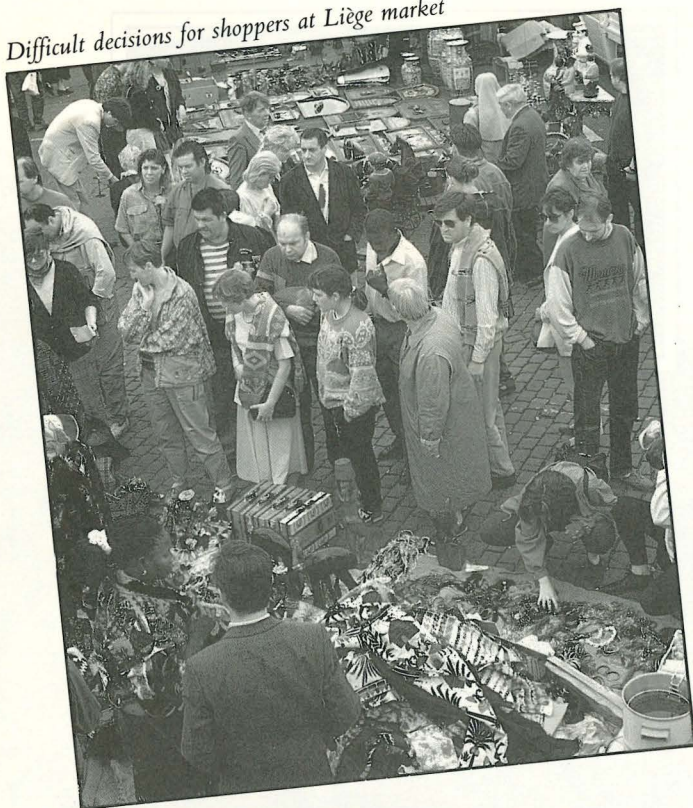
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Difficult decisions for shoppers at Liège market



MULTICULTURAL EUROPE



NO, THE FRONT COVER picture was not taken in Kinshasa, nor anywhere else in Africa for that matter.

It is a scene in the weekly market held on the banks of the river Meuse at Liège in Belgium. But it could quite easily have been in

Brussels, or Lille or Paris. Europe, like Britain, has numerous immigrants who present many challenges and opportunities to our churches.

In recent months, both in London and in Paris, Zairian Baptist churches have been founded. The one in Paris was received into the Baptist Federation in the summer.

In Belgium, Baptists from all parts of Zaire are to be found worshipping in the French speaking churches. They were present at the centenary celebrations of the Union of Baptists in Belgium and some of them sang with one of the choirs.

It is good to see how such people, often rejected by the rest of society, are being accepted into the churches. In Belgium, they have been ministering to refugees from Romania. One couple, with their two children, have been received into the membership of the church at Middlekerke. The husband is the first Romanian refugee to be accepted officially into Belgium. The church helped him with his papers and with the negotiations with the authorities. ▶

HERALD

SOME PEOPLE still find it difficult to accept France and Belgium as legitimate areas for missionary work. They are relatively prosperous and not at all in the third-world tradition of BMS activity.

This attitude irritates one BMS worker in France. 'I feel called to lead people in France to Christ,' he says. 'That's the burden God has put on my heart.' He wonders why Baptists in Britain quickly rush off to places like Romania to offer help and tend to ignore Western Europe. Not that he considers it an either/or situation, rather that we are into world mission and that must include the so-called affluent countries which are nevertheless poor spiritually.

Baptist churches in France, where BMS has workers, are not, however, exclusively French. The congregation at Bron is 95 per cent African. The church at Versailles has members from places like Martinique, Brazil and Mexico. At Clermont-Ferrand are people from Germany, the United States and Stoke-on-Trent. And it is good to see this mixture of people from all over the world coming together in Baptist churches as one family in Christ.

However it does make outreach to the French population a little more difficult. Baptist churches are seen as places for

minority groups. Yet they see the spiritual poverty of large areas of the French population. The occult is addictive and most people have at least one story to tell about mediums, spiritualistic healing and fortune telling. Children's television often features fortune tellers reading the future for young children by the use of tarot cards.

BMS is committed to work in Europe both East and West. It is a ministry to the poor in both senses.

EUROPE

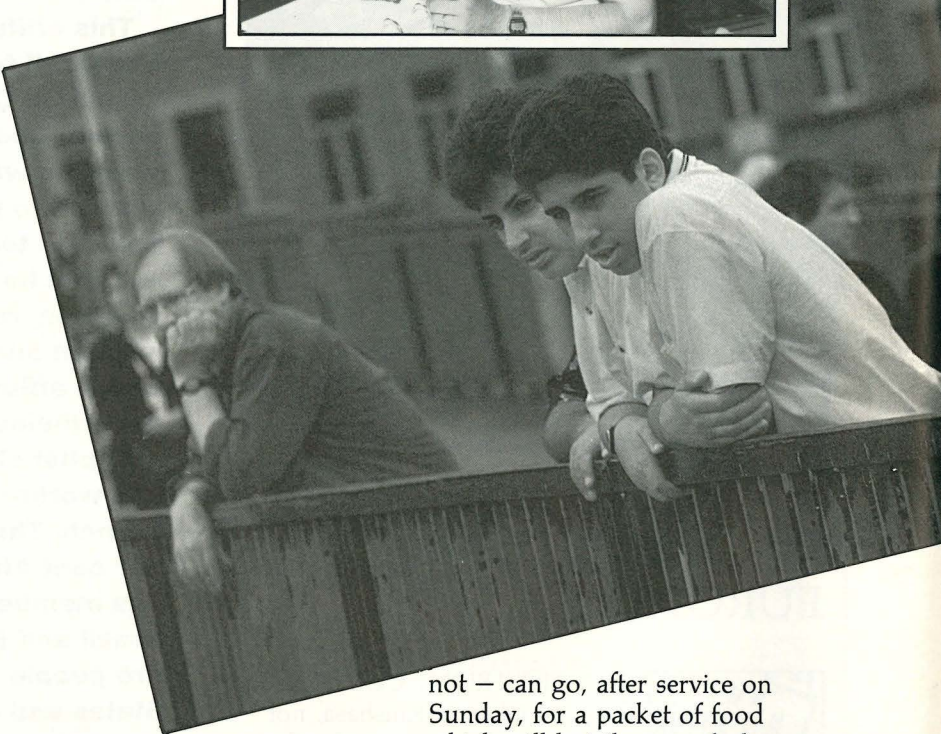
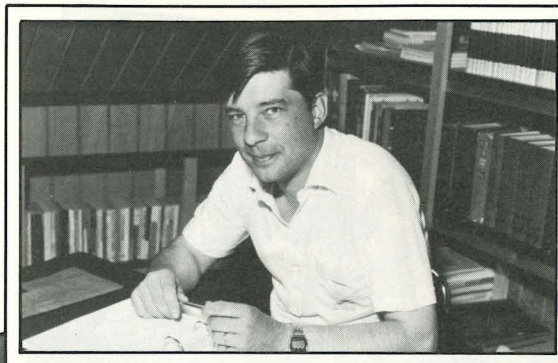
MULTICULTURAL EUROPE

◀ According to Sam Verhaeghe, President of the Belgian union, 'Another 14 are still waiting for a decision. Many have had to return to Romania. At one time we had 40 of them at Middlekerke for about six weeks. And we bought Bibles for them all.'

Another Belgian Baptist church at Ougrée has many refugees coming for help.

'They have a food-bank to which all in need — Christian or

Liège market



not — can go, after service on Sunday, for a packet of food which will last them a whole week.

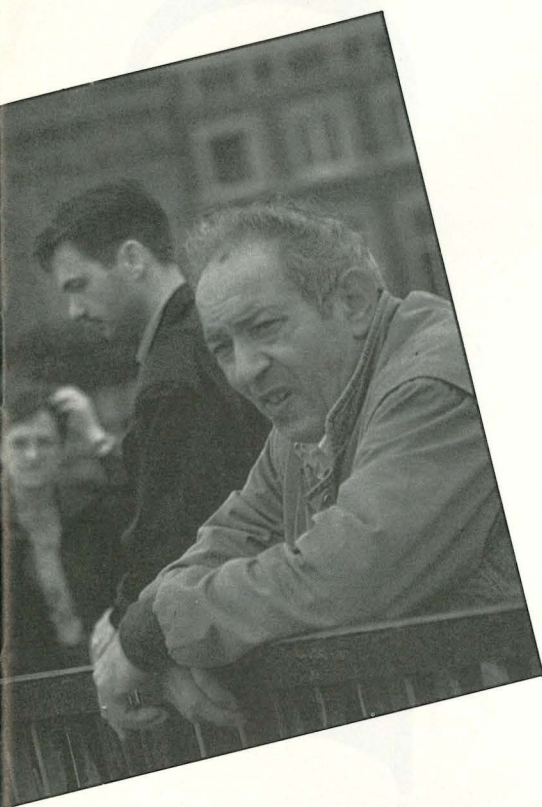
'There is a small room in the church, done out with shelves like a grocery store.'

Sam Verhaeghe spoke of Matthieu, a boy from Africa, who came to Middlekerke.

'We tried to help him, but it was too difficult for him to stay in Flanders where everyone speaks Flemish, so we transferred him to Liège where he could continue his studies.

'There the church is good. He has an apartment in the church where he can stay for nothing. "Carpenters for Christ", from the United States, helped to renovate the flat and to put in a new heating system.

'We obviously can't do that kind of thing for everybody and not every Baptist church in Belgium would have that kind of social involvement. But when a situation arises, we deal with it.' ■



*Top above: Samuel Verhaeghe,
President of the Belgian Baptist Union
Below: Manuel at work*

I'M THE LUCKIEST MAN IN THE WORLD

MANUEL IS A MEMBER of the Middelkerke Baptist Church, near Ostend in Belgium. He has been a Christian now for two years. He first heard the gospel whilst in prison. He is an alcoholic and evidently, under the influence, could be quite violent.

When he was released from prison, his problems continued, especially within his marriage. So he and his wife decided it was about time to part.

They filed papers for separation and eventual divorce.

'But then my brother-in-law asked me whether I wanted to renew my life.'

They were invited to watch a film which was being shown in the Baptist church. On leaving that evening they decided not only to go back to the judge to withdraw their divorce papers but also to give themselves to Jesus Christ.

'Through taking Jesus into my life

A REAL PROBLEM

that Sam Verhaeghe, President of Belgian Baptists, would like to solve.

MANY PEOPLE in Belgium are addicted to drugs and alcohol. We would love to help them 'kick the habit' but there is no Christian place in Belgium to which we can send them.

In the past I have sent addicts to a home in Holland. Of course they really had to have the will to go to a place like that. They have to sign a form agreeing that they will not leave until they are free of the habit and this can take six months to a year. They have to make their own decision and once they sign they must stay.

Drug addiction is a real problem even here in Ostend. In some cases it has been given to school children in chewing gum. Once a whole school was affected by it.

I am praying for the day when we can open a home in Flanders to help people addicted to drugs. But we need property and dedicated people. ■



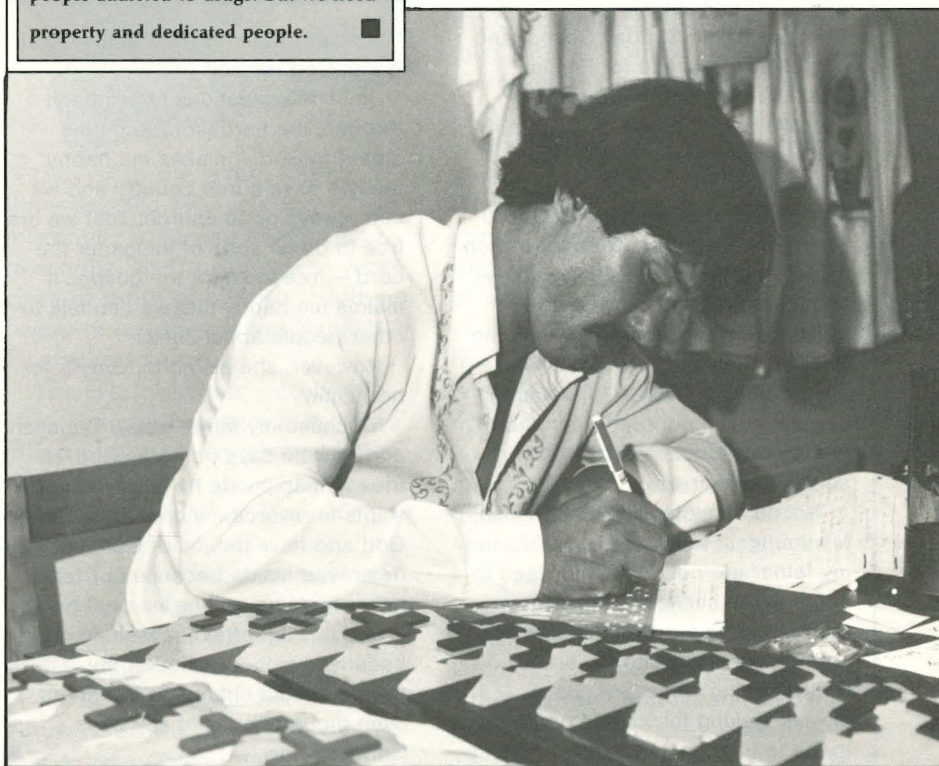
my life is now completely changed and I am the luckiest man in all the world.'

Manuel is unemployed. In fact, although only in his early 30s, he is regarded as disabled and receives a small pension.

'I had an operation on my back which went wrong. So I cannot do my work as a carpenter in the building trade.'

Yet he is a skilled craftsman. Using nothing more than a fret-saw, he creates beautifully designed lamps. To celebrate the centenary of Baptists in Belgium, he has made some wooden plaques. For the churches he has produced illuminated text boxes.

Sam Verhaeghe, President of the Union of Baptists in Belgium, presented one of Manuel's text boxes to the BMS at the Kettering General Committee. It commemorates the BMS BiCentenary and the Belgian Centenary. ■

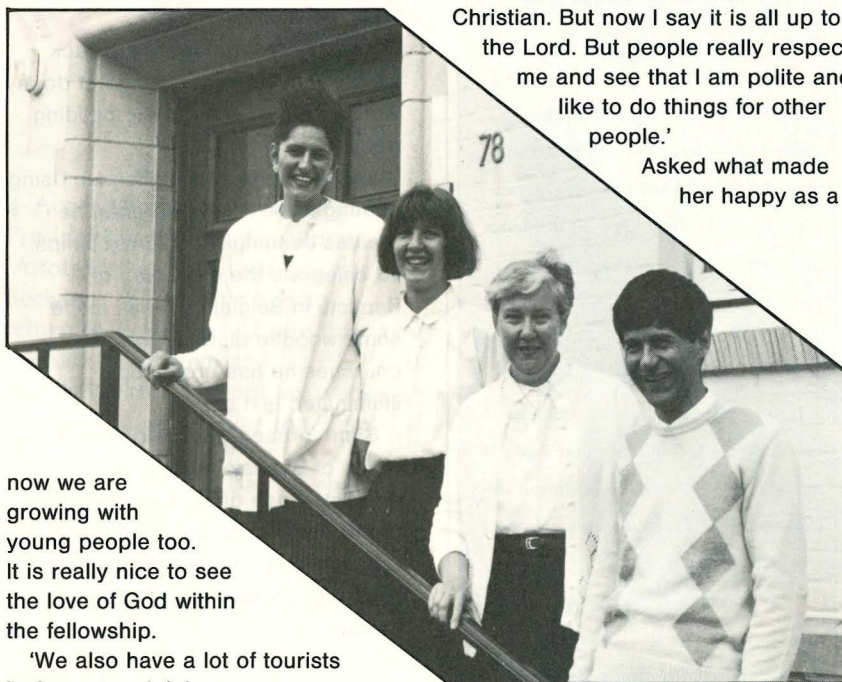


HAPPY TO BE FREE TO TALK ABOUT JESUS

CARMEN IS ANOTHER member of the Middelkerke Baptist Church near Ostend on the Belgian coast.

Talking about the church to Andy Smith, she explained that it is 'a small church of mainly older people. But

Carmen with her sister, mother and brother



now we are growing with young people too. It is really nice to see the love of God within the fellowship.

'We also have a lot of tourists in August and July.

'I work in the Sunday School and sometimes translate for English people. In our youth group we prepare prayer cards for people if they are sick and also send out birthday cards.

'In our church we have a special prayer meeting on one Sunday each month and then once a fortnight we have a prayer and Bible study meeting. For the women there is the Dorcas meeting. Every Friday we have a choir rehearsal. The young people meeting on Saturday and of course on Sunday we hold our services of worship.

'Not all of my family are Christian. My youngest brother, who is 26, and my father are not. My father used to come to the services but not any more. In fact he doesn't like me, my mother, my sister and my other brother being Christians. He is always looking for trouble and is trying to use the fact that we belong,

as he says, to a "sect" as a reason to threaten my mother with divorce.'

Andy asked Carmen whether she found it difficult to be a Christian.

'It is not easy to be a young Christian in Belgium today. People look at you and say, "You are so young. You are a fool. How can you believe in God. Maybe it is better that you follow the New Age, but not to belong to a 'sect'."

'In the beginning it was not easy to share my testimony about Jesus with others and to say why I was a Christian. But now I say it is all up to the Lord. But people really respect me and see that I am polite and like to do things for other people.'

Asked what made her happy as a

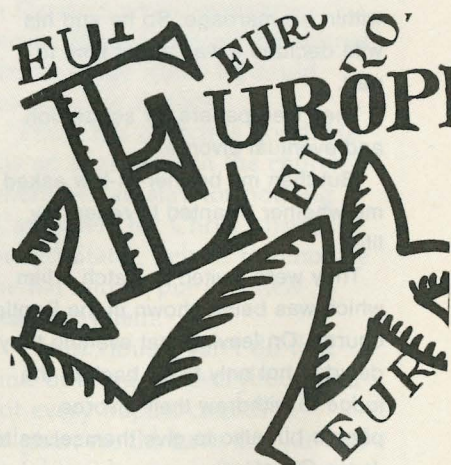
Christian Carmen said that first of all it was God Himself.

'In all the situations I have been through, the hardest brought me closer to God. It makes me happy that we have a free country and we can always go to church. That we are free to do all sorts of things for the Lord — free to share the gospel. It makes me happy that we can talk to other people about Jesus.'

However, she asked for prayer for her family.

'Because my father was a Christian and now he says he hates God. He tries to manipulate his children and wants to divorce my mother. We love God and have the joy of God, but are destroyed inside because our father never hugs us and never says he loves us. I am afraid, myself, to marry because I wonder whether my partner would change in the future, even though he might say he is a Christian now.'

GLAUCIN



Right and below:
Baptismal service at Glain

IT WAS IN 1928 that Sikora Wladislaw moved from France to Liège in Belgium to work in the coal-mines.

He had been baptised in France and took with him his Polish Bible. So he began to talk about his belief in God to his fellow miners who had also left Poland after the First World War.



THE STORY OF A POLISH CHURCH IN BELGIUM

The first person he baptised in 1928 was Woytala Piotr and by the end of the year there was a worshipping group of nine baptised people. They were joined the next year by a Christian couple. By 1931 the group had grown to 15 and was meeting in the Belgian Missionary Church in Liège.

Growth continued and in 1935 there was a total of 45 baptised members and a few sympathisers. They did not belong to any denomination but just met as the first Christians did – singing, praying and reading God's Word together.

Each Sunday they met around the Lord's Table taking it in turns to preside. Baptisms took place in the river where there were always many curious spectators.

In 1935, the church began to make contacts with Polish Christians in other churches and to receive Christian literature from Poland. One man particularly was interested in the group. He was Gotze Boleslaw from Warsaw, a Baptist pastor and editor of a Christian paper, *Slowo Prawdy* which means 'Word of Truth'.



He visited the group several times and led evangelistic meetings. The Liège group came to see that their beliefs were very close to those of Baptists. So they began to call themselves Baptist Evangelical Christians.

The group divided into two in 1936. Twenty-two people moved into a reformed church building whilst those who stayed behind took the name 'Wide Brothers'.

The group of 22 eventually moved into the back room of a house in the district of Glain where they were led by one Bibista Stanislaw.

At the close of the Second World War, the group discovered that among several deported

persons then living in Holland was a Polish pastor, Zabko Potapowich. With the help of a Flemish pastor they persuaded him and his family to join them at Glain. He stayed with them until the beginning of 1947.

They organised their first Sunday School in 1945. By then the church had 47 baptised members, 45 children and 20 young people and a few sympathisers.

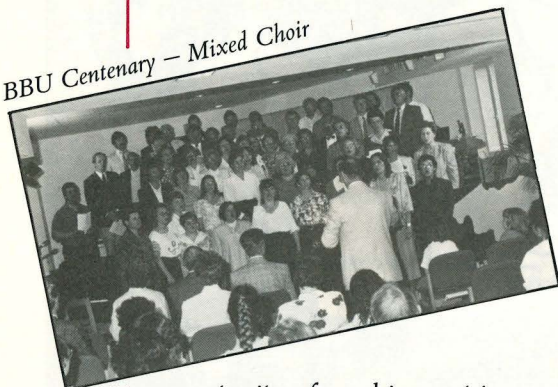
The church grew quickly and so they had to enlarge the room where they met. In 1952 they joined the Union of Baptists in Belgium and also bought a piece of land on which to build a new church. With financial help from the USA they built the church with their own hands. It was opened in 1956.

That building was destroyed a few years ago during an earth tremor. It has since been rebuilt and was opened for worship only last year.

The original Polish community worshipped in their own language but later generations, although they understand Polish, are much happier using French. This too gives them the

GLAIN

BBU Centenary – Mixed Choir



opportunity of reaching out in mission to their French speaking neighbours.

On Pentecost Sunday this year they played host to the new Baptist Church at St Nicolas which had four young candidates for baptism but no baptistry.

The building was full to overflowing, mainly with young people and folk in their 20s and 30s. It was a hot afternoon – stifling in that crowded church, and the service lasted for over two hours. But no one was bored. There was friendship, joy, togetherness and a real sense of purpose. Throughout, there was a feeling of expectancy and hope heightened when Anik, Didier, Ingrid and Joelle (the youngest) gave confident and sincere testimonies to their new found faith.

It was a good indicator of the life which is there at the heart of the small Baptist community in Belgium and of the many opportunities facing the churches.

three international Baptist churches.

Sam Verhaeghe is the only full-time pastor and whilst working with the Middlekerke Baptist Church he is also President of the Union.

'We need more full time pastors,' Sam believes, 'but to achieve that we would need support for the next 20 years.'

'I have several international contacts and one pastor in Dallas asked me how many pastors we needed. I told him approximately 16 to 18 and he said that he would send 18 couples to help us for the next 20 years.'

'But that wouldn't be really helping us because Belgian Christians wouldn't be getting the chance to do anything. We have many young Christians who are receiving a call to train for some kind of ministry.'

'We believe that we ought to start with a theological course by extension. But then we have another problem. If we train them we cannot place them because we cannot pay them. We are too weak and if we are too weak we cannot support pastors and so we stay weak.'

'So we need help to build up four, five, six or seven strong churches. Then we can work with a home mission system – seven churches working together to start a new work. We could then support a pastor and a team.'

'Because Baptists are few we are often seen as a sect. So we find it difficult to rent a building for a church. Sometimes when we have a building and have made all the alterations they kick us out.'

'This means we have to buy. But if the membership is only 30 people and you first of all have to buy a building then you can't afford to pay a pastor.'

'Our members are generous. They often give more than a tenth of their income. On top of this they give special gifts for the needs of places like Romania and for social work.'

'We have received an invitation from the Protestant Church in

Belgium to come under their umbrella. If we did that then our pastors could be paid by the state and our problems would be over. But then we would lose our Baptist identity.'

'What Belgium needs is a good witness from a free people who are not bound by a system. We have something special to offer to our country.'

'That's why we need a special centre where people can see us. A place which can be used by our young people, or as a conference centre and as a base for our theological extension course.'

'If there is a place which is known as Baptist and people can see how we work together that is something very important to offer to Belgium.'

'We are the only group in Belgium where both Walloon (French speaking) and Flemish work together. Others have separate groupings.'

'At our youth weekend we had nine nationalities living and working together for four days. We used a school building and when I returned the keys to the caretaker and handed over a school where everything was tidy and clean he said he had two questions to ask me.'

'He said, "Is it true that there were 120 young people, boys and girls together, because we didn't hear a lot of noise and there was no vandalism?"'

'And I told him that was because most of them were Christian young people and they don't act like that.'

'Then he asked, "Is it also true that Walloons and Flemish people were together?"'

'He didn't believe it could happen because normally if you do that kind of thing in Belgium you start the Third World War!'

'So we had the opportunity to share what it was all about, that it was God at work within these young people. When we can also work together as pastors it is a big witness to give to the rest of the country. That is something very special about our identity as Baptists.'

BAPTIST
IDENTITY

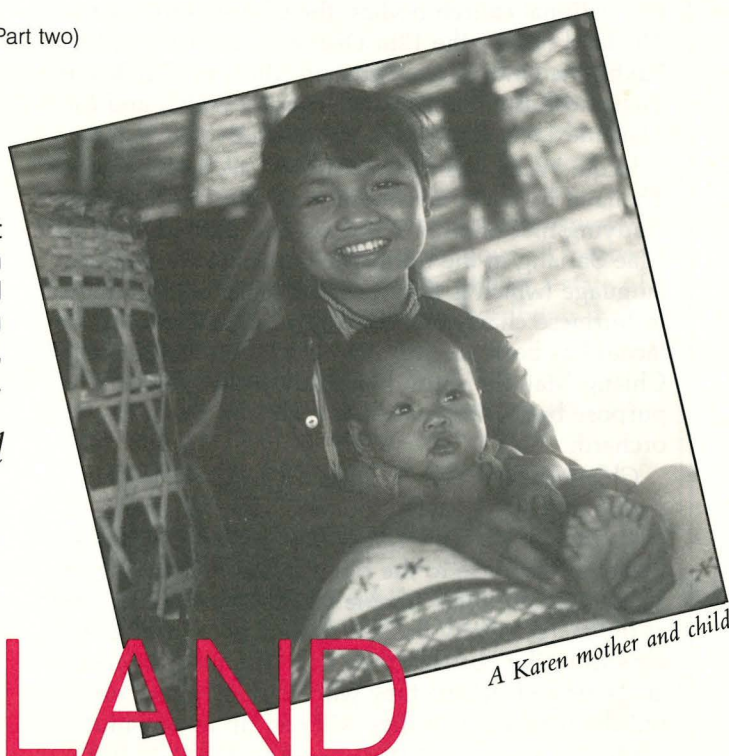
WITHIN THE UNION of Baptists in Belgium there are 21 preaching posts and churches. This includes

BEHOLD I AM DOING A NEW THING

(Part two)

In the July edition we looked at the new work that was in various stages of bud and fruition in Europe. Now we move our gaze further afield and look at the changes that have taken place with BMS involvement in other areas of the world, notably Asia and Central America.

by Jan Kendall



A Karen mother and child

THAILAND

This is a country which has been in the headlines recently because of its riots for democracy. At other times it has been brought to our attention because of charges of illicit drug smuggling that have descended on duped Europeans, and the resulting barbaric prison conditions. It is also well known because of the increased trade in tourism and as an offshoot the huge prostitution rackets in such cities as Bangkok.

Behind all this is a mostly Buddhist country which is the only state in South-East Asia never to have come under colonial rule, the majority of whose people are under 35 years, predominantly rural and generally in debt.

Missionary work began in Thailand in 1833 with the arrival of Revd and Mrs John Taylor-Jones of the American Baptist Mission. As a result of their work the first Protestant church in South-East Asia was formed in 1837, the Maitrichit Chinese Baptist Church, in Bangkok. This work continued until 1900

by which time all American Baptist missionaries had left Thailand. Mission work was taken up again by the American Baptists in 1951 when the Revd and Mrs A Q Van Benschoten arrived in the north of the country to work amongst the Karen people. A year later the Revd and Mrs Carl Capen arrived to work amongst the Chinese speaking people. There was an understanding made at the time by one of the national church groups, The Church of Christ in Thailand (CCT) that the American Baptists would work among the ethnic Chinese and the tribal people living in the northern and western regions of Thailand.

Two decades later the Australian Baptist Missionary Society (ABMS) wanted to expand its work in Asia and after consultations with the Americans decided to join in with their work. In 1972 Miss Betty Edmonds went to work at the Chiang Mai Co-educational Center and Miss Josie Falla at the Kwai River Christian Hospital.

Now that both American and Australian Baptists were working in Thailand the Thailand Baptist Missionary Fellowship (TBMF) was founded in 1974. Two years later Revd and Mrs Anders Hovemyr, missionaries from the Baptist Union of Sweden (BUS) joined in the work in Thailand.

In 1988 negotiations with the British Baptists resulted in a decision whereby the Baptist Missionary Society would send its first missionary to work together with the TBMF.

So there were four co-operating boards working together in Thailand: the American Baptists (BIM), the Australian Baptists (ABMS), the Swedish Baptists (BUS), and the British Baptists (BMS) supporting a number of missionaries, and working together with five national church bodies: the Church of Christ in Thailand (CCT), the 12th District of the CCT (12th Pakh), the Kwai River Christian Mission (KRCM), the Thailand Karen Baptist Convention (TKBC) and the Thailand Lahu Baptist Churches (TLBC).

Jacqui Wells was the first missionary to be sent to Thailand by BMS arriving there at the end of 1988, studying first of all in Bangkok and then moving to Mae Sariang in the north-west to study the Karen language (which is different from Thai and is written in Burmese characters). And just this last month Jacqui has been able to move into her own house in Chiang Mai, the second largest town in Thailand, a purpose built Mission house built in a mango orchard.

Chiang Mai is also a centre for handicrafts like cotton and silk weaving, pottery, silverware, and lacquerware. Here the Karen Baptists have set up a hostel in response to the plight of the hill-tribe girls. These girls are often unable to attend school and are at the mercy of city brothel owners who lure young girls from the north to Bangkok. The girls' families are poor and believe they will be given good jobs, but the reality is that they will end up as prostitutes.

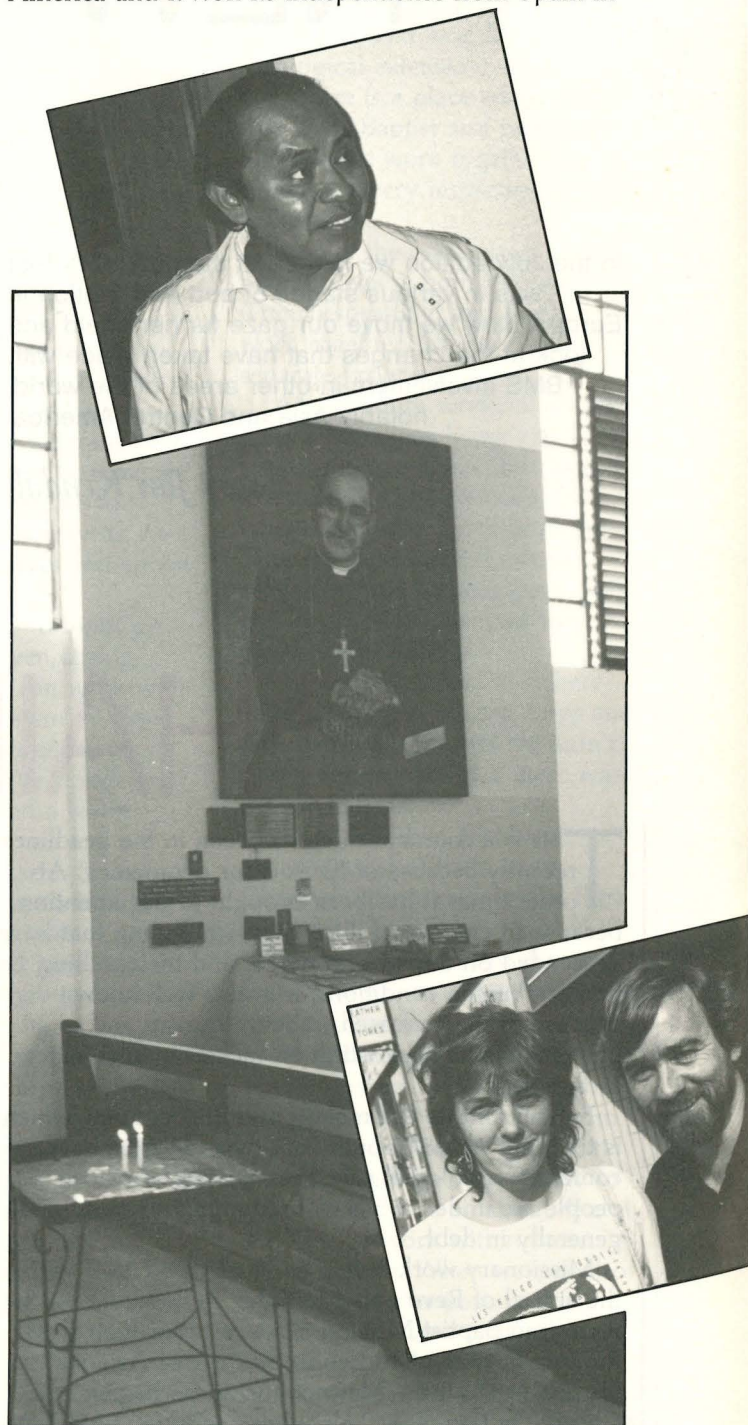
Shortly after Jacqui Wells went to Thailand BMS sent a missionary family to work there. They are Geoff and Christine Bland, along with their two children, Kristi and David. From a pastorate in Surrey Geoff and Christine went first to language study in Bangkok, and then out to Udon Thani in the north-east (generally recognised to be the poorest part of the country) to be involved in church work.

Numerically the church in Thailand is not large and there are many Christian groups working alongside one another. The great change that has overcome the whole country in terms of materialism, advanced technology, and large-scale building programmes (Bangkok is hardly recognisable to anyone who has not visited it in the last ten years!) have affected the Christians as well as the non-Christians. It has brought benefits like better houses and roads, and better education along with ownership of cars, televisions and video recorders — once beyond the dreams of most Karen and Lahu people. Factories and industry have shifted vast

portions of population to the big cities, with ensuing social problems. These changes should be producing opportunities for the Christian church to witness as never before, but at the moment the church is caught up in the surge of change that is overcoming the country, and not responding to the opportunities as well as perhaps she could. There is a real need for the church to be strengthened and built up in the faith so that she can take seriously the command to witness.

EL SALVADOR

El Salvador is the smallest country in Central America and it won its independence from Spain in



1821 after 25 years of rebellion. Since then the poor have become poorer as the land has become more and more concentrated in the hands of the wealthy landowners, and whenever they have tried to change things, they have been put down in a most brutal way.

They are still poor today, and life is a daily struggle. Life expectancy is 45 years. At least half the population is underemployed, and in rural areas this is more than 70 per cent. Half the population does not have adequate housing, and 250,000 children between the ages of seven and 15 have no opportunity to go to school. Only one third get medical care (50 health centres have closed since 1979) and the infant mortality rate is 75:1,000. The public maternity hospital has 70 beds for 1,500 births per month. Fifty-five per cent of all children are malnourished and 400 children die a week from malnutrition.

In a report given by Angus MacNeill, BMS Overseas Secretary on a visit to El Salvador in 1987, he recalls how he was asked by Revd Carlos Sanchez, the Executive Secretary of ABES (El Salvador Baptist Association) as to whether he knew it was the British who started Baptist work in El Salvador? Apparently two Englishmen, Mr Humphreys and Mr Chapman from the British and Foreign Bible Society were sent to Central America at the beginning of the century. These men began an evangelistic work which later became part of the American Baptist Foreign Missionary Society (ABFMS). On a later part of that visit Revd MacNeil was able to speak with 94-year-old Pastor Ovidio Funes who worked with Mr Humphreys in 1912. He says: 'As Pastor Raphael swung in his hammock, pushing himself from side to side with his stick, his eyes lit up with pleasure when he shook my hand, keeping hold of it as he talked, and told me about the past.'

The ABES was founded in 1932 out of two smaller associations in the east and west of El Salvador; it now has 58 churches. These vary from the 'proper' traditional Baptist Church of the First Baptist Church in San Salvador, to the less formal, more socially orientated Emmanuel Church also in San Salvador. The background is still one of Roman Catholicism, historically seen as a prop to the power struggle in El Salvador, but in a recent survey done by the

University of Central America 16.4 per cent confessed an 'evangelical faith' compared with 33.5 per cent who claimed to be 'practising Catholics'. So Protestant denominations and sects are growing, particularly the Assemblies of God and Elim Pentecostal churches but also Lutherans, Baptists and Episcopalians who are all establishing themselves as a realistic alternative to people disillusioned with traditional Roman Catholicism.

All this makes El Salvador seem like many another Southern European or Latin American country. But, sadly, as we know well, this is not the case. As mentioned above El Salvador has a history of economic injustice between the few who are rich and the very many poor. Throughout the 1970s there was much political and social unrest — an estimated 100,000 people marched through the streets peacefully in protest. The response by the military was violence, repression, and death. Hundreds were killed in single incidents; both civilians and priests, the best known being that of Archbishop Oscar Romero whilst saying Mass (24 March 1980). A change of government in 1984 promised prosperity, economic and political reform and above all, peace. But five years later the country was still in a state of civil war, with human rights abuses horrifying the most desensitised conscience.

The war has claimed at least 70-75,000 dead, the majority of whom were civilians. There are now 1.5 million refugees, half of whom are in the USA.

So, recently, the BMS entered into partnership with ABES, and in 1988 David Quinney Mee, who for six years had been a minister in the West Midlands, was sent out to El Salvador. He worked in the east of the country, in a garrison town, Sensuntepeque, in his own words with: 'a handful of adults and more than a handful (!) of children'. Now married to Rachel Quinney, who is involved in literacy work, more of their work has been centred around the capital, San Salvador.

In 1991 they were joined by the Grote family, James and Susan, with children Daniel and Cameron, who are presently undergoing language study and orientation, with a view to church work similar to that of the Quinney Mees.

NICARAGUA

Nicaragua is the largest of the Central American countries. It is the size of England with one of the smallest populations (nearly four million). The density per square mile is 69.7 compared with 641.6 in El Salvador. It is a beautiful and potentially prosperous country, with sandy beaches stretching along its Atlantic and Pacific coastlines, magnificent lakes, rugged countryside and spectacular volcanoes! But it is a land oppressed by brutal dictatorship and divided by civil war. Names like 'Somozas', 'Sandinista' and Regan's 'Contra' war are familiar to us from media coverage, and although the war is over, it is a fragile, uneasy peace.

Top:
Revd Carlos Sanchez
Far left:
The tomb of
Archbishop Romero
Mid left:
Rachel and David
Quinney Mee
Left:
James and Susan
Grote with
Daniel and Cameron



NICARAGUA

Baptist witness was begun on the Atlantic coast in the last century by Caribbean Christians, and there are still English speaking churches in that region today. In the Spanish speaking part of the country, like El Salvador, Baptist witness began with work associated with the Bible Society in the early part of this century. In 1917 the Baptist Convention of Nicaragua was founded and since then has grown to its present number of over 80 organised churches with 8,000 members, and a community of 21,000 people. In the early years of the work Baptists founded their own institutions such as schools, a university, a hospital with 60 beds and a theological college. These all still function.

Between the new government (a 14 party coalition) taking office in April 1990 and December 1990 there were 50 devaluations of the cordoba, and inflation was running at over 4,000 per cent. With the ensuing cutbacks this has had its effects on both the Baptist Hospital and the University. For example, in the case of the University, to have continued to offer free education would have been severely restricting. At the Hospital charges for fee paying patients were at a high level although the equipment used was old and inefficient. The United States stepped in to give a generous donation to the Hospital, which will enable them to complete some long overdue extensions. In

Board of Directors, Nicaraguan Baptist Convention

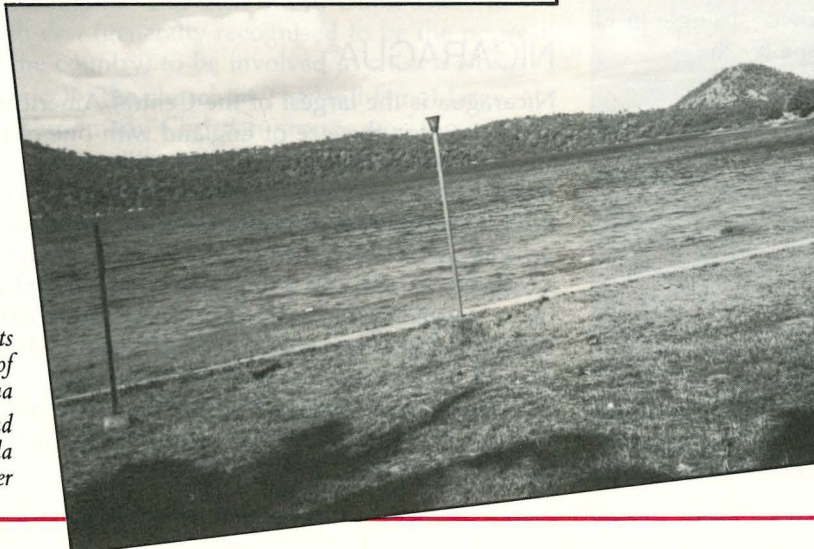
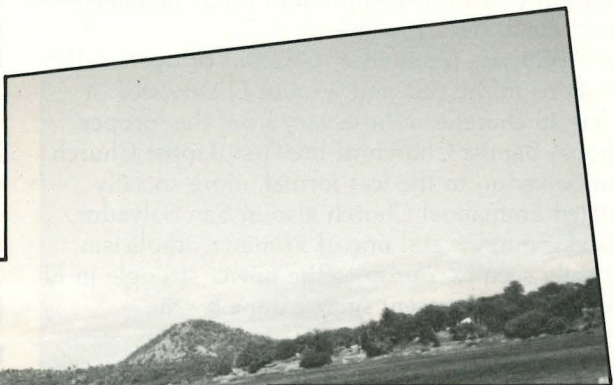


June 1991 the Baptist University has about 1,800 students enrolled in its ten courses (Agriculture, Administration, Architectural Drawing, Banking and Finance, Communication Graphics, Industrial Design, Insurance Administration, Marketing, Nursing and Statistics). It is hoped that homeopathic medicines will be added in the near future.

Other development projects are taking place around the country; five loans as grants from the Nicaragua Baptist Convention (NBC) are good examples of self help establishing self esteem. The projects are involving shoe making and the use of treadle type sewing machines for women to learn sewing.

This is a new area of work for BMS, and to this country, fresh from working with BMS in Trinidad Peter and Sheila Brewer have gone to work (after language study in Guatemala) where Peter will be co-ordinating a programme of theological education by extension. This means that instead of students gathering together to study in one central building, Peter will travel round and about the country to meet with smaller groups of students.

In June 1991, Revd David Martin, the Assistant Overseas Secretary of the BMS, with special responsibility for Central America visited Nicaragua. One of the highlights of his visit was to go and see the town of Murra, near the Honduran border in former 'contra' territory, where the NBC had organised a new church — its 81st. David was asked to preach at its first service, and had other opportunities of sharing in open air witness. It is an experience he will not easily forget, and is an example of how BMS is building bridges with partner churches around the world, to follow the command of Christ, and take the gospel to all nations.



*Outskirts
of
Managua
Peter and
Sheila
Brewer*

UNINVITED AND UNSEEN GUESTS

THE LAST OCCASION, in early March, when I boarded the SwissAir MD-11 in Brazzaville bound for Geneva and subsequently London, was no exception. After the hassles, frustrations and problems of Zaire it was a relief to sink down into my seat. In comparison to the heat outside on the tarmac the aircraft was wonderfully cool. The cabin crew brought round drinks, newspapers and earphones and I soon had the music of 'Queen' coming through loud and clear on channel eight. Bliss!

The flight home was pleasant and uneventful, in-flight drinks, meals, a film, various music programmes on the earphones to choose from, newspapers, sleep, all such a vast contrast to the previous few weeks in Zaire.

Back in the UK there was the joy of seeing once again my wife and children, we all needed to catch up on each others news and so bedtime tends to be forgotten for a while. Other family members and friends are also interested to know what I have been doing and what is Zaire like these days? There is time to unwind, catch up on sleep, watch a favourite TV programme (*Thunderbirds*), read a book, or perhaps do a bit more to my model boat started many years ago!

Work also intrudes into this time, there are a couple of meetings to attend, the things learnt in Zaire have to be pulled together and there is a report to prepare and deliver, correspondence has to be caught up with, postponed visits to Link churches need to be arranged.

It was at this point just seven days after my return that my uninvited, unseen guests from Zaire began to make their presence felt, it might have been better had I not been at General Committee at the time, but these particular guests delight in

'There is always a great sense of relief and a general feeling of well being when at last after a term of service in Zaire I board the jet airliner, which will carry me back to the UK,' writes Richard Smith.

choosing the 'best' moment to manifest themselves. I thought I just had a touch of 'flu', after all one of my sons had a similar sort of thing whilst he got rapidly better, I became progressively worse.

I had a mixture of fevers, violent shivering and sweats and I felt terrible, back home I finally allowed my increasingly agitated wife to drag me to the doctor's surgery, my GP clucked sympathetically and said, 'You don't look well my friend.'

He suggested, 'Carry on taking Paracetamol, keep drinking and don't do anything too energetic.' As if I would even if I felt capable.

He arranged for blood tests to be taken the following morning at the local hospital.

I had a terrible night and Elisabeth complained that she didn't sleep because her husband's temperature regulator seemed to have gone *en panne* (broken down). I reluctantly agreed and I couldn't survive the weekend and the surgery was again contacted, but the GP was unavailable. Elisabeth drove me to the hospital for blood tests. It didn't make me feel any better when the phlebotomist stuck little yellow labels on every single bottle of my blood saying, 'Danger

of Infection' in very bold type.

On the way home I sat in the car whilst Elisabeth went in to see the GP. He said there was nothing more he can do for me and wrote her a letter arranging my admission to hospital, I wondered whether a visit to a vet might not be more appropriate.

Thus that evening I found myself installed in a hospital bed taking Quinine to kill off the malaria parasites which unbidden I had brought home with me from Zaire.

I felt lousy over the weekend and my arms were bruised where they kept checking my blood to see whether or not the parasites had taken fright after being assaulted by Quinine. After four days my temperature manages to stay below 37 degrees Centigrade and after five days I felt a lot better and they allowed me to return home.

I thought that I had left behind me Zaire and its problems when I boarded that jet airliner in Brazzaville but I discovered living with me real bits of Zaire. Things which hurt, things that were living and real and caused pain. I would have felt better had the customs official at Heathrow airport spotted them and detained them as illegal immigrants.

I can't help thinking that there is an analogy here somewhere, Zaire is far away, out of sight, out of mind, but it is full of living real people, people who are hurting and feeling pain.

Perhaps BMS should issue a warning to all its personnel who leave the shores of the UK saying: 'Boarding this aeroplane and spending time in a foreign land may damage your health!'

On reflection though, staying in the UK and swimming against the current of God's will for you, can also damage your spiritual health and wealth. ■

World MISSION Link

THE GREMLINS got into the July column. The answer to 'Why is our church profile incorrect?' got lost.

So — why are some of the profiles incorrect?

One reason is that the information has changed between the Link-Up (LU) group's returning the forms and the profile's being printed. The other reason is that churches have not told our records department of changes. If the profile is incorrect please see that the changes are sent to the BMS Records office.

We've heard that our LU missionary is due back in the UK at the end of next year. As one of our churches plans its programme a year ahead can we book a date for a LU visit now?

Life is not that simple. To arrange a programme we need to know exactly when a missionary is returning and the length of Home Assignment. The end of the year could be November or December and the time in the UK can vary from 15 weeks to ten months!

Someone arriving at the beginning of November would visit LU groups from early December but one returning the third week in November would not do any visits until after the New Year.

Because of work commitments, arrangements with other colleagues and airline timetables, Home Assignment details are not usually clear until roughly six months before the missionary is due. Once details are known the WML organiser writes to LU groups and asks them to suggest dates for a visit. This usually means churches have five to six months notice.

Does this mean you won't accept early requests?

No. The request will be noted but there is no guarantee that it will not have to be altered. And, of course, sometimes even six months notice is impossible. But that's the WML Organiser's headache!! ■

Jacqui Wells visited Naw Paw Bu, who was born into a Christian family in northern Thailand

HER FATHER DIED before she was born. Her mother did everything she could for her daughter; she studied at the Musikee Christian school and after completing her studies there went on to the Centre for the Uplift of the Hilltribes (CUHT) in Chiang Mai.

At the Centre she studied the Bible. As a teenager she accepted the Lord Jesus into her own life and made the decision that she would serve Him. Her mother and brothers and sisters supported her in her decision as did her local Church at Maw Ta.

She told me how much she 'enjoyed' studying at the CUHT and she knew that God would 'show her what to do' when she finished her Bible Course. God led her to work as an evangelist in the hills amongst the Karen. She did this as a single woman.

'I wanted to share the love of Jesus,' she told me, 'so that they could also become part of his family, his children.'

Then she married. She and her husband now have the same vision. They want to share Christ with those Karen people who are still Animists.

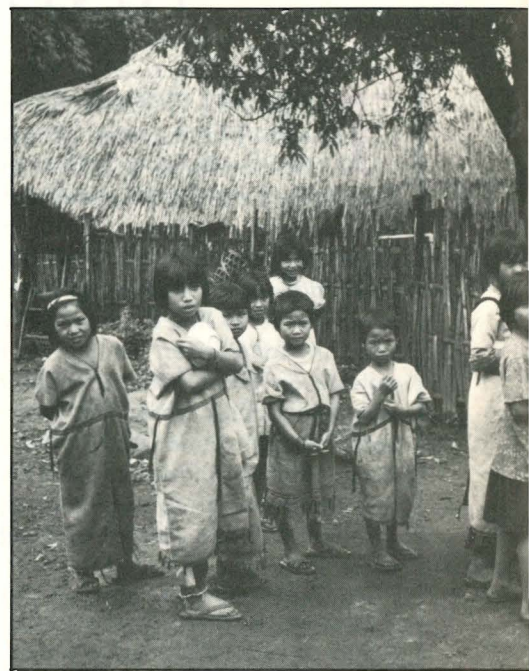
Naw Paw Bu, her husband and five children now split their time living in two places. They have a home in Baan Maan which is a Christian village and then they have rice fields in Ser Blu Khi.

Naw Paw Bu said that she and her husband wanted to work there (Ser Blu Khi) because all the S'gaw Karen living there are in darkness worshipping the spirits.

'People are afraid of what the spirits can do... they fear and know nothing of God's love for them. We want to tell them about Jesus,' she said.

She went on to explain: 'We

SEEIN



thought if we actually lived in the village amongst the people they could hear about Jesus but more than this, they could see the love of God in our lives! We believe that the love of God can drive away all fear and that Jesus Christ can set people free from sin and give new life.'

I enjoyed talking to Naw Paw Bu because whatever she said was so simple and yet so real. She believed all she said and her faith in God is a vibrant one.

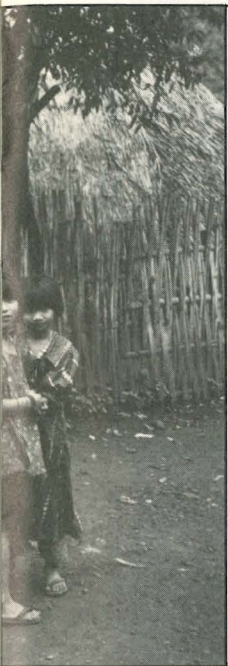
'How much success have you had?' I asked.

'There are no believers as yet but some are beginning to listen. They observe our worship in our home — they listen to our singing and praying. We are quite free to worship. Of course, we pray at all times. We want God's love to break through into the lives of our Karen friends.'

As we talked it was so evident that she loved God and longed for His love to reach others. Her husband was away in the fields when I visited but I asked about him.

'We have the same vision and we work together. Our aim is one and

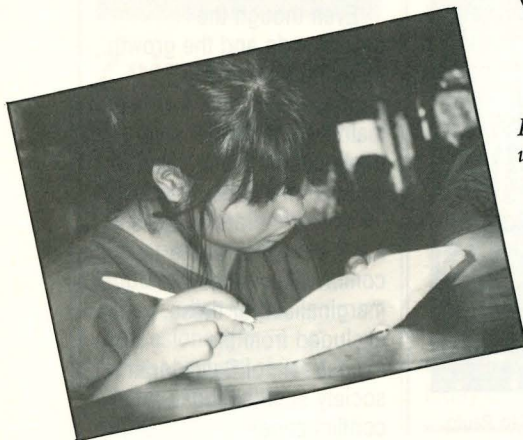
G JESUS IN OUR LIVES



we believe that the people of Ser Blu Khi will come to know God and find the answer to all their fears in Jesus Christ. When this will happen we are not sure,' she added.

'However, God will bless these people and they will find Him at the right time.'

I love meeting people like Naw Paw Bu because Christ lives in them and His love is so evident in their lives and living. They, like we, long to see Christ's love 'spread abroad'; long to see lives changed thro' God and the power of His love and by the gift of His forgiveness; they long for the harvest.



*Karen
villagers*

Family Day For Wales

'HAVE YOU HEARD OF
LLANELWEDD?'

asks Patrick Baker

IN THE HEART of the Wye Valley, just across the river from Builth Wells, the Royal Welsh Agricultural Showground lies in the parish of Llanellwedd. Earlier functional buildings on the site are now complemented by more sophisticated suites.

'Llanellwedd' is fast becoming *the* place for national gatherings — commercial, cultural, religious or whatever. Here the BMS BiCentenary Family Day for Wales will be held on Saturday 3 October from 10.30 am until 4.30 pm.

The Children's programme, young people's workshops and seminars will be available in Welsh and in English. Worship together at the beginning and the end of the day will be bilingual.

'Mission in Time' is scheduled for two showings and the Welsh Young Baptists' 'Festival of the Word in Song' — *Gŵyl y Gair ar Gân* — will form a part of the programme as well.

There will be chat shows, video displays and exhibitions throughout the day. Overseas guests will include Pastor Altair Prevedello, who will be the main speaker during the closing worship.

This unique event will bring together Baptists from the whole of Wales with its 800 Baptist churches. World mission unites us, and so it should!

Many buses have already been booked, notwithstanding the prospect of up to four hours' travel. You will be most welcome whether you live in Wales or over the border. Admission is by programme and the cost is only £3 — £1.50 for children. ■



Easter witness in Kathmandu

Celebration in Kathmandu

SIGNS OF THE NEW openness in Nepal were evident earlier this year when the churches of Kathmandu joined together in a large Easter procession.

Corry Nap, liaison person for the Nepali church, reports that groups started to walk from different places and all came together in front of the Singha Durbar from where they walked to the open air theatre in the middle of town.

There the resurrection of Jesus was celebrated in songs, prayers and short messages. Thousands of tracts were distributed and eagerly accepted by the many people who watched

the procession and celebration. It was a most encouraging experience for all participants.

Kimbanguist Leader Dies

Joseph Diangienda-Kuntima, the 74-year-old spiritual head of the Church of Christ on Earth by the Prophet Simon Kimbangu, has died in Geneva whilst undergoing medical treatment.

Diangienda-Kuntima succeeded the founder of the church, Simon Kimbangu, who died in 1951.

The Kimbanguist church claims a membership of around six million in Zaire, Congo, Angola and Europe.

Boff Resigns

A leading Brazilian liberation theologian, Leonardo Boff, has resigned the Catholic priesthood and left the Franciscan Order.

'I had to leave or submit to censure,' he said.

'Since 1971, the vigilance and censure exercised over me has intensified. It was affecting my dignity as a human being and my freedom. There was strong pressure on me to follow the official line in doing theology. But for me Christianity means freedom and not submission.

For more than 20 years Boff, aged 53, has faced Vatican scrutiny and censure. His 1984 book, *Church: Charisma and Power*, met strong Vatican objections and in 1985 he was officially silenced for a year. In 1991 he was forced to resign as editor of the magazine *Voices*.

'The experience I have had with doctrinal power in the last 20 years is cruel and without mercy,' Boff said in his resignation letter.

'It forgets nothing; it forgives nothing; it collects everything it is due. It took the time needed and created the means to reach its end: control of theological thought.

'There are moments in life when, to be faithful to yourself you have to change. To change not the battle, but the trench. I am leaving the priesthood, not the church. I am leaving the Franciscan order, but not the loving and fraternal dream of St Francis of Assisi. I am and will always be a theologian who is Catholic and ecumenical, coming from the poor, opposed to their poverty and in favour of their liberation.'

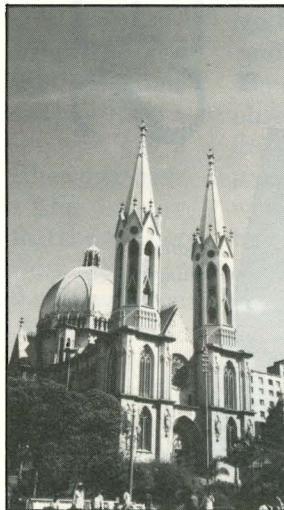
Children's Programme

JOSEFITA HERNANDEZ, writing from El Salvador, tells of the Children's Reconciliation Rehabilitation Centre with which she is involved.

'After twelve years of struggle or armed conflict in which many children of seven years of age entered the rebel forces and from 14 upwards into the national armed forces, some of them have died and others have been physically and mentally wounded.

'Widowed women, orphaned children, some have been abandoned, some go round the streets trying to sell things. The deep psychosis generated by the war will last for many years in the minds of the majority of our people.

'Even though the propaganda and the growth of institutions has increased, so have levels of malnutrition, illiteracy, ill-treatment, lack of access to education and heavy work for young children. These are the realities in the communities most marginalised or those excluded from the mainstream of Salvadorian society such as those in conflict zones.



St Paulo Cathedral in São Paulo



'After visiting the communities, interviewing children and their parents, pastoral team meetings and workshops to train in basic skills, we see the need to establish small, locally-run projects which will be self-supporting. The aim is to help the neediest members of the community.'

Corrections

There were some errors in the Celebration Times insert to our August Herald. Will you please note the following corrections.

- The service in York Minster is on 3 October 1992, not in June 1993.
- The Northern Area will also be holding a BiCentenary service in Durham at the Elvett Road Methodist Church on 3 October.
- The Mission in Time itinerary in the Northern Area is:

Sept 7 Gateshead
Sept 9 Thornaby-on-Tees
Sept 12 Leeds

Zaire

The National Conference which is trying to sort out the democratic future of Zaire appears to have made some progress. President Mobutu, it is reported, has agreed, after long discussions with representatives of the Conference, to the appointment of the

opposition leader as Prime Minister. Mobutu has given up some of his powers, but not all.

It is also reported that the Conference wants to go back to the old name of Congo for the country.

BiCentenary Papers

Sue Mills who looks after the BMS archives which are now kept at Regent's Park College, Oxford, is making a collection of leaflets, scripts and documents relating to the BiCentenary. She is asking churches, groups and associations to send copies of their productions to:

The Archivist
Regent's Park College
Pusey Street
Oxford OX1 2LB

Week of Prayer

Last month we promised that there would be more details of the BMS BiCentenary week of prayer which leads up to the actual day of celebration on 2 October.

A leaflet has been prepared and should be in the hands of all ministers and missionary secretaries at the beginning of September giving thoughts for prayers during each day of the week.

A Worship Pack has also been prepared. This includes drama, children's stories, discussion starters, prayers, hymns and songs and other worship materials. The pack costs £3 and is invaluable for any church wishing to celebrate the BiCentenary. Write to Didcot today for your pack.

BMS STAMP BUREAU

DIRECTOR SORTING/KILOWARE DEPARTMENT

We are looking for a director, who will deal only in stamps for the Baptist Missionary Society, who is a Christian of Baptist persuasion or with Baptist sympathies and who will carry out the following duties on a voluntary basis.

①
Receive stamps as donated by Baptist churches and others and acknowledge receipt of same.

②
Sort out those required by the RETAIL DEPARTMENT for sale to Stamp Bureau customers.

③
Trim the remainder to reduce the amount of paper surrounding each stamp and sort for suitable bulk sale.

④
Sell the remainder into the stamp trade or to other customers.

⑤
Receive money for such sales and deal/account for it as directed by the Financial Secretary of the BMS.

NOTE

'Kiloware' is the name for stamps on paper — as cut off envelopes and parcels. More stamps donated will come in this form — often with large margins of paper around the stamps. The trimming and sorting of such stamps is very time consuming and requires much free time or the help of many people, such as a number of members from a local church. It is suitable work for elderly or housebound persons providing fingers can be used with ease.

Anyone interested
please write to Reg Harvey
BMS, PO Box 49
Baptist House
129 Broadway
DIDCOT
Oxon OX11 8XA

calendar 1 9 9 3



Striking photographs from
nine of BMS's partner coun-
tries, plus beautiful full
colour illustrations, make 1993's cal-
endar one of the **august**
best yet. It is
printed on high
quality paper, with
plenty of room to
write each day's
engagements.

| | |
|-------------------------|----|
| MON | 30 |
| Bank Holiday (not Sept) | |
| TUE | 31 |
| WED | |
| THU | |
| FRI | |

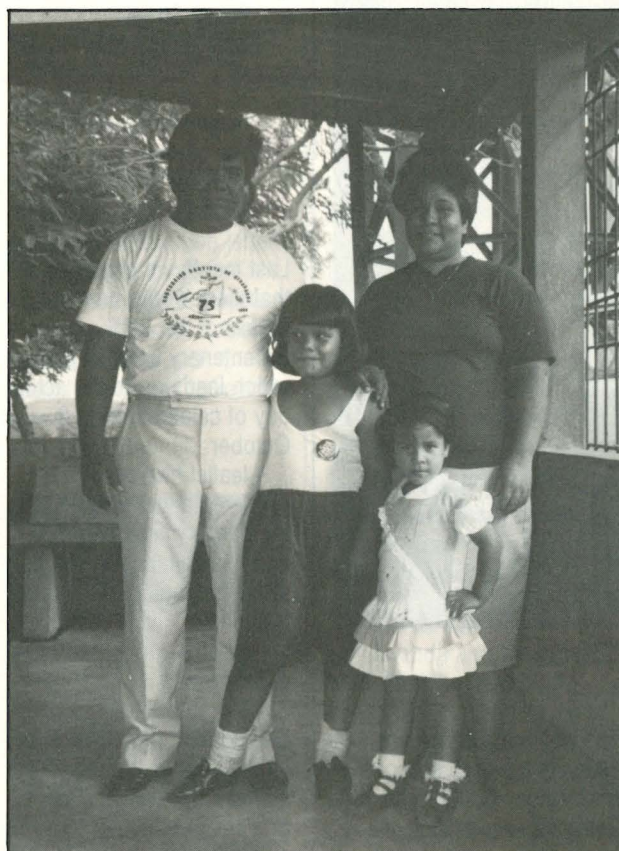
It is available now,
and costs only
£2.50. There is a
10% discount for orders of ten or more.

FUND FOR THE FUTURE

JOEL BOJORGE
ESTRADA is a
Regional Secretary
of the Nicaragua Baptist
Convention. He is also
pastor of the Baptist
church in San Rafael del
Sur.

He is one of the new
breed of pastors whose
job it is to have
oversight of fellow
pastors and churches in
rural areas of

Joel at home with his family



Nicaragua, offering
encouragement and
support. Many churches
have felt isolated in
their remote towns and

A fund for the future

villages, so the Convention has created seven regions to provide a Baptist network. It aims to draw all pastors together and to stimulate evangelistic and social programmes in which churches may be involved.

There are few telephones in these rural areas, and sometimes

there is no electricity. So it is particularly important that pastors like Joel make personal visits. They go to the scattered churches regularly and need reliable vehicles. That's why the Fund for the Future* aims to provide motorcycles for four of the regional centres: San Rafael, Jinotepe, Juigalpa and León.

The city of León was hit by a volcanic eruption in April, a grim reminder that political upheavals have not been the only problems faced by Nicaraguans in the recent past. Small agricultural communities were covered in sand and ash — homes and crops were destroyed. Health and housing problems have followed in the wake of this disaster, and it is in this context that the Baptist church

witnesses to the love of God.

The church is seeking to show this love in action, illustrated by the Baptist medical and consultation clinic opposite the church, and the Baptist high school next door.

The Nicaraguan Baptist Convention is

aiming to provide a high level of support for all its churches and to draw communities together which, at present, feel that they are struggling on their own. The gift of the motorcycles will mean better communications between the rural churches and so will help towards creating a more encouraging future for Nicaraguan pastors and church communities.

*The BMS BiCentenary Fund for the Future is aiming to raise £2 million for this and many other projects which we shall be highlighting over the next few months. If you wish to help provide motorcycles for Nicaragua, please send your gift to the Baptist Missionary Society earmarked for the Fund for the Future.

MISSIONARY MOVEMENTS

ARRIVALS

Dannie and Margaret Calder from Zaire
Gwen Hunter from Zaire (holiday)
Michael and Daveen Wilson from Brazil
Neil and Ruth Abbott from France (holiday)
Alison Trim from Nepal (volunteer)

Robert and Ruth Ellett to Nepal
Margaret Swires to Brazil
Chris and Mairi Burnett to Albania
Jeremy and Ruth Clewett to Nepal
Ruth Montacute to Zaire

DEPARTURES

Kevin and Linda Donaghy to Brazil
Sheila Loader to Nepal
Peter and Susan Cousins to Brazil
Anne Campbell to Nepal (volunteer)
Neil and Ruth Abbott to France

STAFF VISITS

David Martin visited Nicaragua and El Salvador

CONGRATULATIONS!

To **Graham and Louise Jackson** on the safe arrival of Amy Jennifer on 12 August

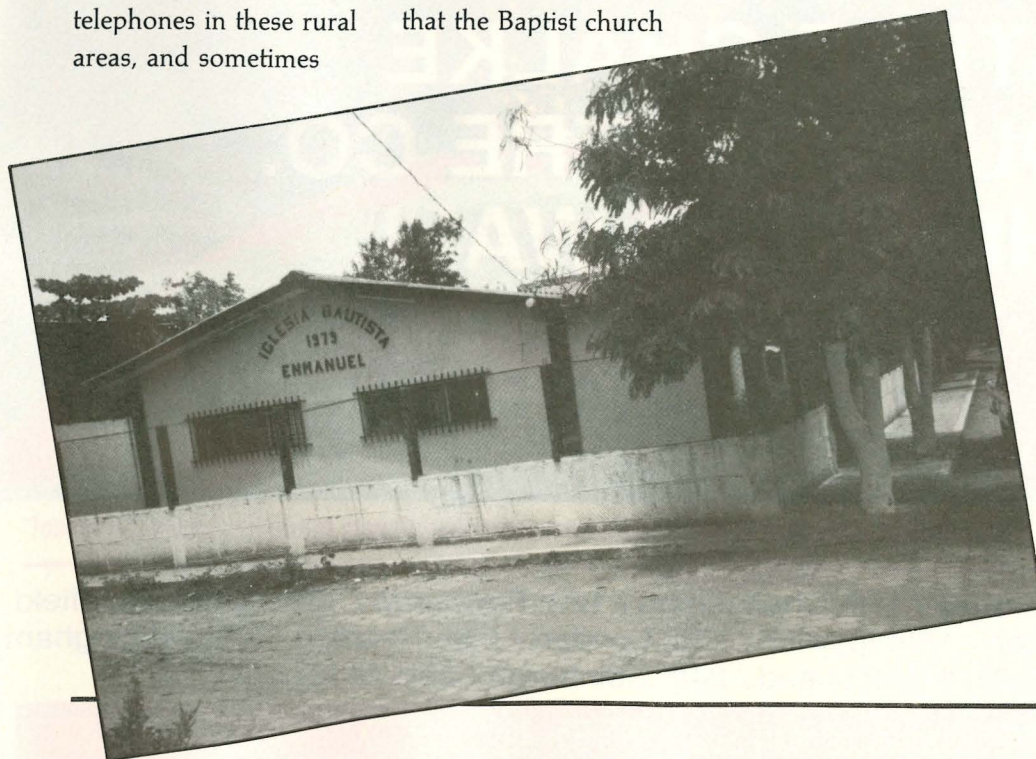
ACKNOWLEDGEMENTS

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| C Ashman | 50.00 | Elizabeth Williams | 300.00 |
| Kathleen A Lower | 100.00 | F M Prichard | 8,377.26 |
| M V Bamford | 4,250.00 | | |
| Miss V Wilson | 7,850.24 | | |
| Miss Nellie Smith | 4,552.53 | | |
| Miss E W Taylor | 14,000.00 | | |
| Miss M E Turnbull | 3,341.33 | | |
| M A Peck | 138.00 | | |
| Miss E Wearn | 250.00 | | |
| Mrs B K Alexander | 5,899.39 | | |
| Nesta B Wells | 500.00 | | |
| Mr S N Bond | 613.64 | | |

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200 years – 2000 years
Mission matters more and more

OCTOBER 1992

BiCentenary
Edition



Cover picture:
Mother and child from
Cedro, on the Litoral
of Paraná

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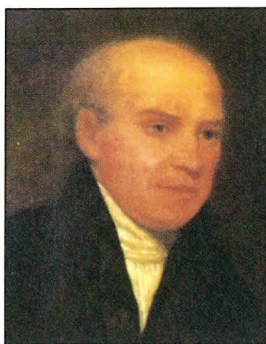
EDITOR Revd David Pountain **DESIGN** Anthony Viney

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WHERE DOES MISSION GO FROM HERE?

AT LAST! We've arrived. The BMS is now officially 200 years old! A long time in human terms but only one tenth of the life of the Church as a whole.

Perhaps that puts it into perspective. Baptists may have been into mission for two centuries. And it is good to have a time of celebration. And we may be proud of reminding the church worldwide of its missionary responsibilities. But we are only part of something which has been happening for nearly 2,000 years and still needs to happen today and into the future.

Our cover picture this month reminds us of the young world in which we live. In Britain the 50 plus age-group is growing. But in the developing world, most people are under the age of 25. New generations of people are being born who have the right to know of God's good news in Jesus Christ. The woman pictured on this page belongs to the Akha tribe in Northern Thailand, that has had the opportunity of responding to the gospel, yet there are still many unreached people groups in the world. Elsewhere in this magazine you can read of modern-day slavery, of a BMS declaration relating to human rights in Latin America and of work amongst Brazilian *favela* children. They represent only part of the massive social and humanitarian problems faced by us all.

That's why, 200 years after Carey offered us his statement of mission in his *Enquiry* and challenged the church by describing the state of the world, we ask, 'Where does mission go from here?' Several people were asked to tell us how they saw the future of mission. Each has responded in his or her own way varying from a 'preferential option for the poor' to 'telling the

good news as we have always done.' They are asking questions which we must face honestly if we are to tackle mission seriously in the next few years. Let's hope these statements will generate thoughtful and prayerful discussion so that we may see more clearly God's way forward.



Woman of the Akha tribe, Northern Thailand



AN ABIDING OBLIGATION

Lesslie Newbigin

THE 200 YEARS since Carey sailed for India have seen the greatest expansion of Christianity in all its history. It has also seen a dramatic change in its geographical distribution. Two centuries ago Christianity was primarily a European religion; today (statistically speaking) it is primarily African. The total share of the world's people who acknowledge Jesus as Lord has remained steady, but in the old Christendom Christianity is in steep decline.

The century in which Carey was nurtured was also the century of what its leading thinkers called 'Enlightenment' or 'The Age of Reason'. Looking back we recognise this as a major change in human consciousness, in fact the conversion of the intellectual leadership of Europe to a new faith, one which removed the Gospel from public life, leaving it only the private world of home and chapel.

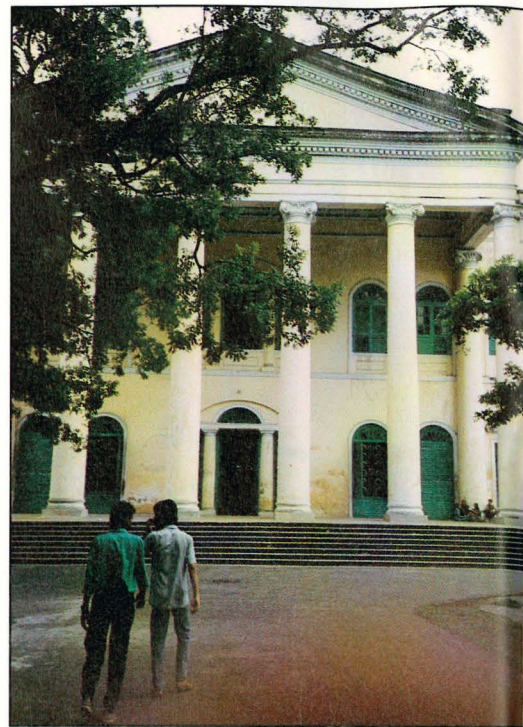
This powerful ideology, which has neutered the churches in Europe, is now, under the name of 'modernisation', the dominant force in most of the world. Missionaries have been among the foremost agents of modernisation. Carey himself (in contrast to his earlier predecessors in

India), was a typical man of the Enlightenment. As for most of his followers during the 19th century, mission went hand in hand with 'civilisation'. As a missionary myself, I am embarrassed when I look back and see how I made the same mistake. So what is our task now?

World mission is an abiding obligation and privilege for the Church everywhere. The whole world is involved in what God has done in Jesus Christ. The great agencies of foreign missions, which are now perplexed about their future role, have a unique responsibility to bring to bear their long experience of cross-cultural mission on this most difficult of all mission-fields — the contemporary 'modern' world, which is now not western but global. For this they are well-placed to enlist the co-operation of missionaries with overseas experience and church people from the 'Third World' to illuminate with the Gospel this 'modern' world which was so sure that it had the light but is now stumbling in darkness.

Lesslie Newbigin is a former missionary and bishop of the Church of South India in Madras. He later taught in the Selly Oak Colleges. Now 'retired' in Birmingham he has set his mind to communicating the gospel to modern world culture.

Serampore now



SERAMPORE THEN AND NOW

by Dharendra Sahu

PERHAPS HISTORY would have taken a different turn if Carey, Marshman and Ward had been granted permission for entry by the East India Company but it was in the providence of God that Serampore, then a Danish Colony, was to be the cradle of modern Protestant Mission.

The arrival of Carey to India on 11 November 1793 is usually marked as the beginning of modern missions. Although Carey stood in a succession of many other pioneers, he is generally known as the 'father of modern missions'. His work represents a turning point, marking the entry of the English speaking world on a large scale into missionary enterprise. Carey was persuaded by Marshman and Ward, on their arrival in India in 1799, to join them at Serampore

because they realised that this was the best way to ensure their safety.

Serampore College was founded in 1818 with 37 students of whom 19 were Christians. In 1991 there were about 2,750 students in the Arts, Science and Commerce faculty and 68 students in the Department of Theology. The students of theology are being trained for ministry in India. Admission to the Arts faculty has always been under constant pressure to admit more students, which is difficult.

With the revival of the Serampore charter in 1915 and the system of collegiate affiliation associated with it, Serampore has exerted a far-reaching influence upon the development of theological education in India. The senate of Serampore records show that more than 10,000

and partly on identification with Vedantic spirituality. It is a genuine element in Hinduism but related more to a minority than to masses.

The religion of the mass is a religion of the village square, street, home, pilgrimage, folk-tales and a religion of castes. It is also a peasant religion rooted in harsh realities of agricultural life. It demands the essential task of education in engendering the ability to see ourselves in a wider context. The capacity to understand the other is an essential part of theological education.

Linked with theological education is the question of poverty and disparity. The church must seek to train its ministry so that the needs of both city and village are adequately met. It is a reality of India that the 425 million people out of 850 million live below the poverty line. For them to get more than one meal a day is a luxury.

There are two Indias. One which watches Wimbledon on colour TV and talks about transcendental meditation and the other portrayed and made known by Mother Teresa, full of buzzing mosquitoes.

Alongside this is the question of disparity among ministers in the Church. The artificial distinction between ministers on the basis of educational qualifications and hierarchy within ministry still exists in the Church and creates unhealthy disparity among ministers as well as blurring the sense of vocation.

Serampore College has been in the vanguard of theological education in India by pioneering the training of people for leadership in the community. The missionaries were pioneers in the field of evangelism, education and social reform. In view of the contribution of the missionaries, an admiration for this side of Christian witness is absolutely necessary.

In due course the leadership has changed from missionary to national. For example, the ratio of

Indian leadership to missionary in the faculty of theology in Serampore College started in the early 1970s with 1:6, then in the early 1980s it became 7:2 and now it is 8:0.

In the changed situation in India, the challenge is to continue to carry out the vision of the founders of Serampore College for witness and service. It is not an easy task to maintain an inherited structure. There is also the need to provide facilities for training people to face the realities of the Indian situation.

Serampore has passed through some three years of uncertainties but the situation has now been brought under control by the Council with the appointment of Dr J T K Daniel as Principal in 1990. He is the 19th principal since its foundation in 1818. He is a mature academician with 25 years' experience as professor of mathematics and chaplain of Madras Christian College. Under his leadership the College looks forward to a period of new vision in theological education.

In the BiCentenary year of the Baptist Missionary Society, whilst not trying to catalogue the triumphs and achievements of the Serampore Trio it is right to record that they were truly men of God, committed to a cause. Many things have been added or altered in accordance with the changing situation to carry out their vision, but the path they laid down is the one which we still need to tread. Their faith was against the stream and was tested by fire, but they never failed in their efforts seeking neither power nor glory for themselves. They were ahead of their time! So amidst the perplexities and challenges of today, the need is to discern the will of God for His world, to 'expect great things from Him and to attempt great things for Him' thus expressing that will in action ■

Dhirendra Sahu is a lecturer in theology at Serampore. He returned to India in July after further studies, with the help of a BMS scholarship, in Oxford.

ORE — ND NOW

students have been conferred with various degrees in theology since 1915. In the late 1980s, with a view to provide an informed understanding of Christian faith to the laity, the Senate has initiated the programme of Christian studies without any prejudice to caste, colour or creed. For the first time, the non-Christians of India will have an opportunity to know the Christian faith through an academic programme and through external studies.

Linked with theological education is the practical question of preparation for ministry in the world. The majority of the Indian population are Hindus and to work as a minister is to address daily the pastoral issues that emerge in a multi-faith society. The impression that Hinduism is a mystical religion rests partly on experience of its ascetic traditions



TIME FOR CHURCH

by Deborah Lovell

member of the Action Team which visited El Salvador in July

IT'S 5.15 — WE'LL have to go now, or we'll be late for the 5.30 service.'

Nothing unusual about that call to hurry up, you might think. But it is quarter past five in the morning, and the service is not due to start until this evening!

Still, we will have to hurry. We have a one hour drive to start with, before we begin our walk. At least there is not too much traffic on the road, although there are plenty of people already going about their work. I notice a man with a pig on a lead — I wonder if he's taking it to market? We pass a dead dog in the street, being devoured by vultures.

The vultures are not the only ones having breakfast. At the side of the road there are already a few cafes open, where people can buy their rice and kidney beans, salty cheese, fried banana and cream, the traditional breakfast in El Salvador. Not at this time in the morning, thank you!

A small boy runs up to the car window when we stop at the

traffic lights. We give him a little change, and his face bursts into a grin. 'Gracias!'

The road gets progressively worse, ending up as pure bumps. Hang on tight, or you might fall out of the jeep — the bar fell off the back the other day, so be careful!

We grind to a halt as we reach a herd of cows meandering along. They are in no hurry, and pay no attention to our horn. They must have grown used to the sound of tooting, as the Salvadorans constantly blast their horns.

At 6.20 we arrive at the church from which we are going to set off. We feel guilty about being late. But our friends are not too bothered about the time. Some others are even less punctual, and it is 7.15 by the time we actually depart.

Away we go, off to our worship service. The reason we have to leave so early is that we have to climb a mountain first to get to the community. No problem for these four fit members of the British Action Team . . .

Three hours later, we have changed our minds. It certainly is a problem! The sun is beating down on us, and our feet are tired. It is getting steep — we wonder how the woman in front of us manages with that heavy basket of tortillas balanced on her head? Not to mention the woman who is carrying a baby! Even with our hands free, we keep slipping.

We stop for a break at the 'Volcano Community'. It is so beautiful and peaceful up here, it is difficult to imagine all the fighting that went on right in this very place during the civil war which has just ended. But the people who live here cannot forget the war. They welcome this international delegation that has descended on them. They tell us about themselves.

'All we need is a school . . . and a road. Please tell the people in your country about us. . . '

We are offered a drink, handed to us in a dried melon skin. We gulp it down thirstily. It certainly tastes better than the water plus

purification tablet that we have been drinking.

All too soon it's time to move on again. It is getting even hotter now. A small group from the Volcano Community has joined us, and they proudly point out the building which they use as a school. It consists of some bamboo poles, holding up a leaf roof. It yields some shelter from the sun, but now we understand why school is closed when it rains.

Up and up we go. When we feel that we can go no further, we beg our Salvadoran friends to let us rest. They laugh with us. A few disappear, and return with some oranges and pineapples which they have picked. Fruit has never tasted so good!

'We have just died, and this is heaven!' one of my companions says.

We start up a discussion about faith which can move mountains . . .

Off again — and at last we have arrived! It is only 3.30pm, so we have plenty of time to rest and eat the meal which has been prepared for us before the service begins.

About 15 people from this mountain-top community join with us for the service. It is a simple act of worship, focused upon the words of Jesus, 'I am the bread of life,' life for all. The last song is a Spanish version of 'When I needed a neighbour'. How true it is that 'the creed and the colour and the name don't matter'. Christ is there.

It is dark by the time we finish, and we crawl into the house where we have been invited to spend the night on the floor. It is only 7.30pm, but we are exhausted and ready to sleep. We are too tired to care that our bodies are sweaty and muddy. There might be about 20 people sleeping in this room, which also acts as a stable, but neither the other people nor the chickens pecking at our feet will keep us awake.

As we drift off to sleep, we try



MORE OPEN DOORS

Karl Heinz Walter

TWO HUNDRED YEARS ago the call for mission focused on countries overseas. Today this call has to concentrate not only on the 'heathen' world overseas but on Europe as well.

New open doors, new frontiers, new challenges, new mission-fields, these are words often heard referring to Europe. Indeed we are entering into a new era and the BMS has already taken steps with the engagement in some European countries.

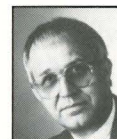
With the mission to Albania, BMS together with other Baptist mission agencies and the European Baptist Federation, are not only starting a programme in a country without a Baptist church but a totally new way of co-operation. This is very promising and the officials in Albania with whom we are in contact appreciate very much that all the Baptists want to work unitedly under one roof.

Europe has more open doors than

we have people to go through them in the name of Jesus Christ. Many Baptist churches in the former eastern bloc are calling: 'Come over and help us!'

Many others, without a Baptist identity, are responding. Para-churches have more flexibility and often more money than official Baptist organisations. Ironically they are very much supported by Baptist churches.

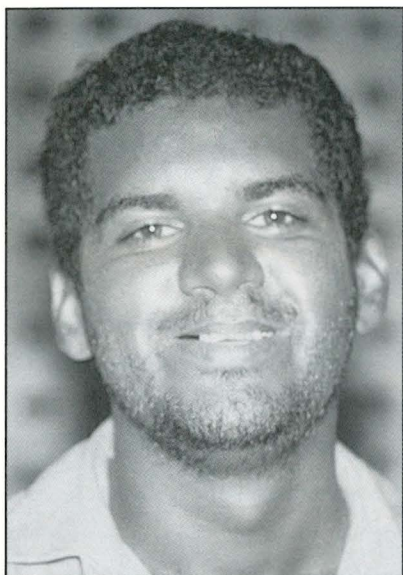
We need to take a new step forward and support our churches all over Europe to take the opportunity of the hour. There are so many empty souls, not only in the east. The great commission is telling us to go into all the world and this includes Europe. If we are not able to do so, maybe we have to ask members of the 'mission-fields' around the world to come now and help us evangelise Europe!



Karl Heinz Walter is General Secretary, European Baptist Federation.

not to think about the journey back down which we will have to face tomorrow. It's hard to believe that the people we have come with make a trip like this every week. Imagine giving up two days to walk to a community where you can share fellowship

with ten or 15 Christians. Especially when you need to work on the land every day in order to eat. But the people on the mountain are so encouraged by the visit that it must be worthwhile. I wouldn't have missed it for anything. ■



Pastor Adonias

A YOUNG MINISTER WITH VISION

The poor North-East of Brazil is an area of new work for the BMS. Earlier this year I had the opportunity to visit some of the churches.

PASTOR Adonias da Silva runs the Evangelical Centre for the Support of Minors (children under the age of 18). It is based at Calvario Baptist Church near to the *favela* (shanty town) of Edson Querois on the outskirts of Fortaleza in north-east Brazil.

Children from the *favela* attend school either in the morning or the afternoon but they are often disadvantaged. Their schooling has been interrupted and they are often behind other children of the same age. So the Centre is also open in the morning and afternoon. Afternoon school-children attend the Centre in the morning and the morning children in the afternoon. There they are helped with their homework, fed and have an opportunity to play games.

On the day I visited Pastor Adonias was called into his office to speak with a father whose



daughter had a bad eye problem. He promised to give some help from the project towards the cost of treatment.

He showed me two photographs of the same boy but taken two years apart. It was hard to recognise it as the same person. The tired, undernourished look had changed to that of a normal 12-13 year old.

One 16-year-old boy from a poor *favela* home is now one of the helpers. He is a fine Christian who helps to lead services in church, playing his guitar and singing.

Left: One of the favela girls enjoying her time at the centre
 Right: Group being helped with their homework
 Below: Playing games is part of the therapy



As well as providing facilities for the children, this church-based project provides a laundry area for the use of mothers on the project, showers and hot water and also a tap for the collection of clean water for domestic use. Each person who is allowed to use the facility has an identity card with photograph and number.

Pastor Adonias is a young minister with vision. He came from a very large church to work at Calvario which has only a small congregation. His morning service is usually for children. About 20 adults attend the evening meeting. He is supported by BMS worker, Mary Parsons, but he feels that the church needs more encouragement from some of the larger churches in Fortaleza.

An 18-year-old girl, living on the edge of the *favela*, works hard on the project. She also helps to lead services, prays and sings —

very loudly! At a *favela* service, held between the 'houses' one evening Adonias played the guitar and she led the singing which everyone present joined in with gusto.

The children love Adonias. Time after time a child would go up to him and give him a kiss. His chair, in the narrow street between the houses, straddled a 'stream' which constantly changed colour and scent according to what was being discharged higher up. This, however, did not stop him from teaching the children action songs and talking to them about the need to obey their parents.

He introduced me and I spoke of my pleasure at being there and

told them that now I knew more about them I could go home and pray more effectively for them. Afterwards several people spoke to me including Dona Helena. She asked for prayer for her husband who had been baptised but is no longer attending church.

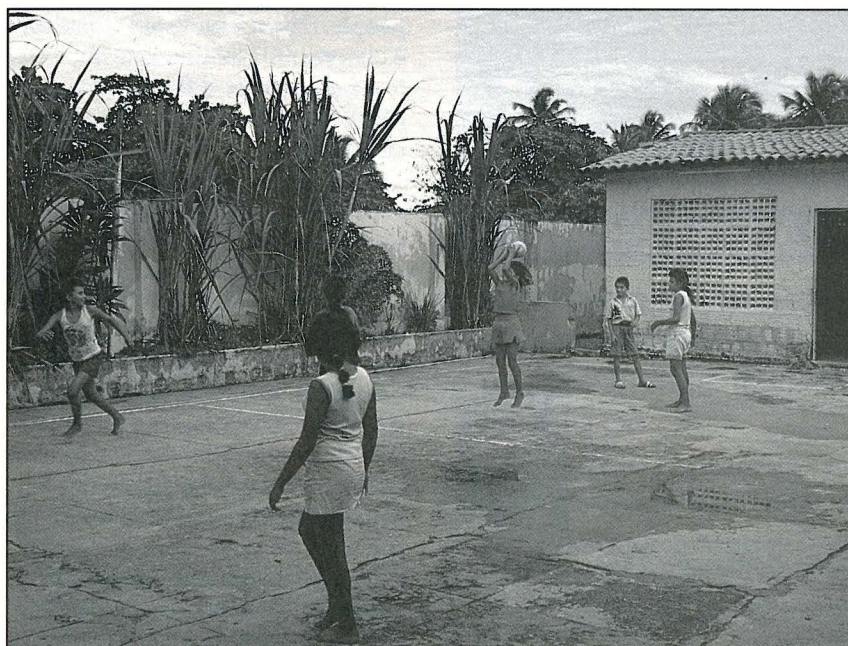
Edson Querois is an upgraded *favela*. The local council has given materials so that the old shacks can be replaced. Given a century or two and a proper sewerage system it could become quite picturesque. It is, however, a dangerous place and very poor.

In the small home opposite to where I sat, through the open door, I could see pictures on the wall. There was a text spelled out in home-made paper letters. 'The Lord is my Shepherd,' and a KLM poster inviting people to fly to exotic places. What did this other far away world, symbolised by my presence and that of Mary Parsons mean to them? Britain must seem so remote.

Yet more importantly what did it all show about the presence of Christ amongst them? 'Thank you for being with us. Thank you for spending time with us, not just calling in for a quick visit then away.'

For many of these people Christ is more real than Britain. He is present among them reaching out in love through Pastor Adonias and his small congregation.

David Pountain





MISSION TODAY

Peter Cotterell

I'M SLIGHTLY AMUSED when I'm told that 'targeting' particular groups of people for mission is sub-Christian. After all, the first Christians decided that Peter should target the Jews and Paul should target the Gentiles (Galatians 2:7). Mission without a target is like darts without a dart board, or soccer without goal-posts. This great, growing, weeping, fighting, struggling, dying world of ours *needs* the Good News. And we need to take it where it's needed. Directed. Aimed. Shotgun evangelism is (literally!) for the birds.

There are more people in the world today than ever before and there are more Christians in the world today than ever before and there are more missionaries in the world today than ever before. That's one thing to be said.

Our Good News is the same as it always was. Worked out in different ways, heralded in a world that is rapidly changing, but still the same Good News. Because the heart of it is not theology, but history plus prophecy: *Christ died for our sins according to the Scriptures* (1 Cor. 15:3). So the Good News is the same as ever: that's the second thing to be said.

But do we *believe* it? That's my question. I think that Christians in the

UK are simply too humble . . . or in Uriah Heep's language 'too 'umble'. We're afraid of being labelled proud or arrogant if we come right out with it: the Christian church is the only church and Jesus is the only way. Mission only makes sense if we *know* Islam is not the way and that Judaism is not the way and Hinduism is not the way, nor Buddhism, nor any other religion. As someone put it a few years ago: 'we're breeding a race that is too 'umble to believe in the multiplication table'!

We will have to put up with the accusations on the radio and TV, the shrill articles in newspapers, that 'targeting' this group is anti-social, immoral. As though we were using them as literal dartboards! We're not sticking darts in people: we are bringing good news. But I ask again: do we *believe* it? Enough to give up ambition and comfort and peace and quiet and cosy semi-detached suburbia to get out there in the world. For Jesus.



Peter Cotterell is Principal of London Bible College and a former missionary in Ethiopia.

THAT'S WHAT the Fund for the Future is all about. At a time when it is tempting to look back, to wallow nostalgically in the achievements of the past, God is opening new doors of mission opportunity. He is showing us the great needs, both spiritual and material, of people today. He is making us aware of what He is doing in the world and He is challenging us to action.

The BMS aims to raise £2 million as a fund which will help British Baptists to move forward into new areas of work. Here are just two examples.

Indonesia

Not that Indonesia is 'new' for the BMS. Missionaries went to Java in 1813, then later Sumatra. After 1847 the work was handed over to the Dutch.

But now, in 1992, the BMS is being asked to support a work in Sumatra, the sixth largest island in the world and part of modern day Indonesia. Indonesia is made up of something like 13,500 islands.

It is a very beautiful country with high mountains, some volcanic, and deep valleys thick with green tropical forests.

There are also modern cities, with skyscrapers, motorway systems and, alas, MacDonalds.

In north Sumatra are the Batak people. They have lived there for 4,000 years. The Bataks are divided into six different groups, each with its own language and customs.

Medan, the local capital, is big and bustling. There are lots of mosques since Indonesia is mainly a Muslim country.

There are only a few Christians in the area and there is a great need for Bible teaching. Christians from the Baptist churches in Sulawesi (another island in Indonesia) want to help and have asked the Baptist Missionary Society to give them support.

The BMS has agreed to help support Indonesian missionaries in this new work.

New people, new places and new challenges in mission

FUND FOR THE FUTURE



Albania

Ever since the Second World War Albania has been a communist country closed to the outside world. Now its borders are open and it is moving towards a democratic form of government.

Albania still has a long way to go. Food queues are still very common. The shops have little variety, often only flour, some meat, cooking oil and a few fresh vegetables.

Most families find it hard to make ends meet. How does someone who earns only \$15 meet monthly grocery bills of \$50? Even if other members of a family earn a little there isn't much left over for other things.

But hunger is not just about food. One man, a poet, when he was shown a Bible, cried! 'All my life I have wanted to read the Psalms,' he said.

The Bible was offered by a Baptist. Baptists have been getting together to send shipments of

flour to Albania. The lorries on their way to Tirana were hijacked by gunmen. In the end they let the lorries go because the head driver was so brave and would not give in.

At the moment there are no Baptist churches in Albania but BMS workers, Chris and Mairi Burnett are 'working on it'.

Chris is in Albania to co-ordinate the work of Christians and care agencies in Albania on behalf of the European Baptist Federation.

So the Fund for the Future aims to raise enough money for projects in countries like Albania and Indonesia – see our leaflet for other areas of work – where people are asking for help. You can help this work which is reaching out, in Christ's love, into the future. Send to BMS for your free stickers to convert yoghurt pots, cocoa tins and many other containers into handy collecting boxes!



DON'T BE SHIRTY!

LOOK

WHAT WE HAVE ON OFFER

The new LOOK T-shirts for children have arrived!

They are in stunning Day-Glo colours, with a contemporary design by a young LOOK reader.

Order yours from BMS stating the age of the child.

All the T-shirts are £4.50



Far left:
A group of Indonesian Christians

Left:
In Albania more than 70 per cent of people are Muslim

MISSION FESTIVAL

SHOWING THE CHRISTIAN CHURCH IN ACTION

24 OCTOBER 1992

WATERLOOVILLE BAPTIST CHURCH, HAMPSHIRE

2 pm to 5 pm

Organisations represented will include: BMS, HM, MAF, Christian Aid, FEBA Radio, Leprosy, Romania – 18 in all.

Items by Church Music Group and Girls' Brigade and Video Show

Light Refreshments

MANY PERSONS have of late left off the use of West-India sugar on account of the iniquitous manner in which it is obtained.

Those families who have done so, and have not substituted anything else in its place, have not only cleansed their hands of blood, but have made a saving to their families, some of six pence, and some of a shilling a week.

From *An Enquiry* by **William Carey**



CAREY GOES ON to suggest using the money saved for the support of world-mission. But the important point to notice is that right from his days as a pastor in Britain he had a concern for the welfare of people in other parts of the world. Later he discovered, as countless other missionaries since, that you cannot preach the good news of God's love and ignore the unloving, hateful things that human-beings do to each other.

Carey's campaign against the Hindu practice of widow-burning, *sati*, is well-known. He lived long enough to learn of the freeing of slaves in the West Indies because of the work of people like Knibb.

I GUESS WE all get them — those days which are busy but straightforward until the unexpected crops up.

Pick any ten people out of a São Paulo *favela* and you'll discover that most of them are *nordestinos* — migrants from Brazil's impoverished and drought ridden north-east.

Every *nordestino* has a story to tell of the fight on the land, the promise of São Paulo, the journey of the first family member to find work and a home, and the gradual arrival of the rest of the family as money was earned to pay for the bus tickets.

Many will tell you of the disintegration of the family in the megalopolis. The values of the small, agricultural community often rapidly succumb to the pressures of São Paulo. The drift into crime and prostitution signals one response. The proliferation of sects promising healing, money and problem-free living marks another.

As if the poverty of *favela* life and the disintegration of the family aren't insult enough, the *nordestino* contends also with the prejudice of the native *paulistino*. Even though a modern, sky-scraper filled city wouldn't exist without the sweat and low wages of *nordestino* construction workers; even though the rubbish wouldn't be collected three times a week; even though they couldn't eat and snack out far more than their British counterpart without the *nordestino* sanitation and catering workers on their pittance; the native resident of São Paulo regards the *nordestino* as a dangerous element on the fringe of society.

Are there resonances of this in British and European society?

Cida, one of our Vila São Pedro Friends, told us last week that nine of her cousins had come down to a small town some 200 kilometres from São Paulo from their village in the north-eastern state of Pernambuco. We gave her the bus fare to go on a 'fact finding mission' with the promise

KNIBB'S 'MONSTER' IS ALIVE AND KICKING



Cida at home in Vila Pedro, São Paulo



Top: Favela scene

Bottom: Christian family in the Diadema favela, São Paulo

that we and a Brazilian pastor would follow a couple of days later if the situation required it.

Evidently a coach had arrived in Cida's home area accompanied by banners, loudspeakers and even radio announcements, saying that it was going to São Paulo where there would be jobs and money. Nine of Cida's cousins decided to go. They arrived in a small, interior town.

The job — sugar cane cutting — pays £10 a week. The rent — for living in a barn without side walls — takes £2. The meals take another slice. It's the bus fare that's the real trap. That costs £40 and it's being taken out of their wages. It doesn't sound unreasonable, except that the original fare keeps going up. It'll be a long time before they pay their way off the sugar-cane plantation.

It's not an unusual story. Many are far worse. Most stories involve principal parts of the story of Cida's cousins. Impoverished people are told a tale of good prospects long

distances away. Awful work and living conditions are found to be the reality. But escape is made impossible by debt bondage and often by armed guards.

In 1888 Brazil became the last western nation to abolish slavery. Our daughters learn about Princess Isabel and the famous 'Golden Law' at school. What they don't learn is that slavery has never ended in Brazil.

The United Nations Working Group on Contemporary Forms of Slavery heard, in May, from Anti-Slavery International that 'no action is being taken by Brazilian authorities either at the federal or local level to stem these abuses.' Yet Brazil has signed UN anti-slavery conventions.

The Roman Catholic Church's Pastoral land commission reports a 300 per cent increase in known cases of slavery since 1990. In one area of Pará state the local priest reports the murders of 53 slaves since 1980, mainly escapees. Perhaps the worst examples of Brazilian slavery are found in the Amazon and Mato Grosso areas

where people are trapped into work on huge cattle farms, or on sugar cane plantations and in distilleries producing alcohol for car fuel. However, Cida's story, and others, show that just a couple of hours drive from major urban centres William Knibb's 'monster' is alive and kicking.

Slavery in Brazil is just the tiny tip of a very big international iceberg. In Pakistan, for example, five million bonded workers service its brick-kilns.

In the case of Cida's cousins, we can probably help pay the manumission money, the redemption price, to get them out of their debt-bondage slavery. But for tens of millions of contemporary slaves the solution is not so simple, neither is it enough to talk about international pressure or economic sanctions. A complete rethink on global economics would help. But there is no sign of that kind of thinking emerging in Brussels or Washington.

God has sided decisively with the slave. He came in Jesus to set the captive free and Jesus took the office of a slave exalting it above that of the rulers of the earth. The liberation of the human being from all that binds and oppresses is so central to the Kingdom of God. When the Third World Christian prays, 'Your Kingdom come,' there is an urgency in the plea that is rarely echoed in the First World.

It is ironic that, as the West looks with satisfaction at the dismemberment of the Communist 'monster', there continues unchallenged the form of another that proclaims 'freedom'. But the freedom of market and choice for a few seems set to spell increasing subjection for others.

Paul Holmes



OPTION FOR THE POOR

Michael Taylor

THREE CHEERS for the BMS! In its BiCentenary year it has issued a brave declaration on Latin America and the 500th anniversary of the arrival of Columbus and the first Europeans.

It is brave because it acknowledges that there are even more important events to take note of than the beginnings of the BMS. It is brave because it is thoroughly ecumenical, taking as its own words the words of our Roman Catholic sisters and brothers.

It is brave because it recognises just how destructive and unacceptable to God our missionary work can be when we are unaware of our cultural superiority, our racism and our

tendency to exploit rather than respect and liberate.

And it is brave because it clearly accepts the principal challenge and the top priority that confront us in 1992 — the crushing poverty of so much of the world and the preferential option for the poor.

One popular perception of the BMS is that it is wedded to a very different priority. The principal challenge it faces is the failure of so much of the world to know Christ and to follow Him, and the priority is to do all within its power to put that right. It is a preferential option not for the poor but for the lost — rich and poor alike.

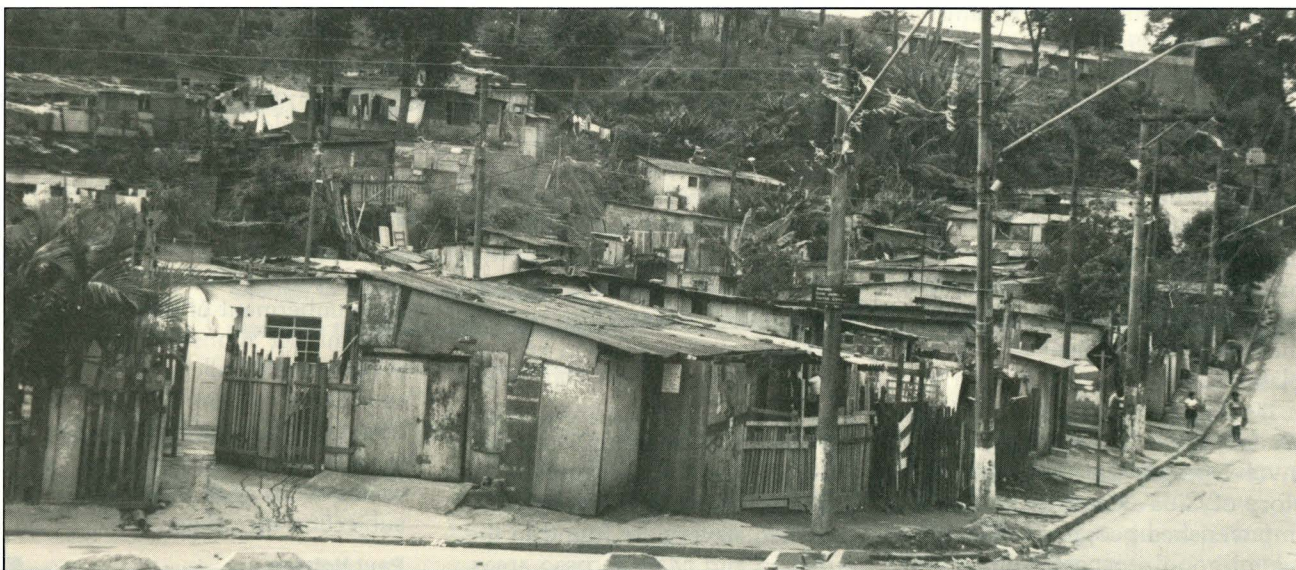
We cannot neatly sidestep a tough debate about Christian mission today by saying that these two options are perfectly compatible. Too often they have been at odds and still are. We

certainly cannot say that if we convert a lost world to Jesus Christ, the question of poverty will take care of itself. History reminds us, not only in Latin America but in Europe, of just how often Christianity has sided with the wealthy few and, through capitalism for example, helped to increase their wealth.

Is it time to be really brave and convert our missionary strategy unequivocally into an option for the poor, in the belief that what is not good news for them is not the Gospel? Whilst they are no more virtuous and Godly than the rest of us, it is in paying attention to them and responding to their manifest needs, whether by prayer or generosity or politics, that we unearth the pearl of great price, the key to the world's salvation and, what is more, confront the true God, as poor as poor can be.

Who will be brave enough to insist that seeking first the Kingdom means putting first the poor, and to act accordingly?

Michael Taylor is *Director, Christian Aid*.



FROM A DECLARATION ON LATIN AMERICA

IN THIS BICENTENARY year of the Baptist Missionary Society we recognise that 1992 has a wider significance.

1992, the fifth centenary of the arrival of Christopher Columbus in the Americas, is both a secular and a spiritual anniversary.

As we take stock of the 500 years that have passed since the arrival of the first Europeans and the first Christians in the Americas, we should listen to the Latin Americans themselves, and especially to the poor. We want to see the significance of this anniversary through their eyes and transmit their vision to our partners and supporters in Britain.

Although we are passing through an economic recession, for the majority of our people the standard of living has improved steadily since the Second World War. Latin America presents a very different panorama.

After periods of growth for some Latin American countries, the 1980s were a decade of little growth and even decline in incomes for the region as a whole. Most countries are burdened with massive debts which are draining them of the capital needed for investment and development. The consequences are a widening gap between the rich and the poor, environmental degradation, increased crime, social conflict and falling standards of health, education and nutrition.

These injustices built into the economic and political structure of Latin America have been analysed and repeatedly criticised. Agrarian reform, income and wealth taxes, and basic forms of social insurance have been advocated by reformers. All too often the doctrine of national security has been invoked to silence or eliminate those prophetic voices that have pleaded for social change.

The land question is of critical concern today in Latin America. With 460 million inhabitants, Latin America is not a densely populated continent. Yet almost 80 per cent of the population is now crowded into cities which can no longer provide the most basic services for their inhabitants.

Rural areas are being emptied of their inhabitants and subsistence farming quickly replaced by mechanised, export-oriented agriculture, with the support and encouragement of governments, banks and international institutions, such as the International Monetary Fund and the World Bank.

In 1992 the fate of some 40 million surviving indigenous peoples of Latin America is of particular concern. Throughout Latin America the right of indigenous peoples to live as they choose on lands bequeathed to them by their ancestors is being challenged by predatory development, speculation and sheer human greed. Therefore it is understandable that for many indigenous peoples of the Americas the only reason to celebrate 1992 will be their resistance to 500 years of brutalisation and systematic destruction of their culture. We share their hope that 1992 will become the year in which their right to be ►



Mother and children at Trapiá in the poor north-east of Brazil



What future for this child in Brazil?

themselves is recognised and their cultural and political integrity will begin to be protected.

There are some signs of hope to be acknowledged. Military dictatorships have been soundly rejected, even though democratic ideals, institutions and practices remain underdeveloped and elusive. In the last two decades the number of effective grassroots organisations promoting popular participation and human development has grown significantly.

As western Christians we must acknowledge our own share of responsibility for the poverty and misery that afflict the majority of Latin Americans. We share with them the goal of transforming the relationships which impoverish them. In particular, we focus attention on the debt issue. It is not the only problem which Latin America has to face but it is one which directly concerns us as Christians in creditor countries. We also share the apprehension of our Latin American partners that the new trading blocs of the developed world, the Single European Market and the North American free trade area, even as they remove internal frontiers, may erect new barriers and perpetuate the unequal relationships between ourselves and Latin America.

In 1992, therefore, as Christians, we are called to look critically at the world around us, to recognise the signs of the times and to strengthen, support and celebrate all that gives hope for the future. We are brought face to face with the need for conversion, Christian conversion, that calls us, among other things, to join with the poor in changing these structures to build a better world for all. In other words, we are called, with all the churches in Latin America and around the world, to renew our commitment to the "preferential option for the poor".

We call on churches and individuals who support BMS to Awareness, Prayer and Action.

Based upon a declaration unanimously agreed by Directors of CIDSE agencies in 1991.

What can you do?

AWARENESS

Several organisations offer resource material and suggestions.

Among them:

- Christian Aid, PO Box 100, London SE1 7RT.
- One World Week, address as above.
- Latin America Bureau, 1 Amwell Street, London EC1R 1UL.

PRAYER

- Pray. Make 12 October 1992 an occasion for reflection, confession and intercession focused on the Americas.
- Ask for prayer letters from BMS mission in Brazil and Central America.

ACTION

- CUANES (Christian Urgent Action Network for Emergency Support) El Salvador, 53 Courtenay Road, Leicester LE3 9TA.
- Campaign for reduction of debt, fair trading and increased aid.
- Contact BMS Latin American partners and missionaries.



MISSION TODAY AND TOMORROW

Alec Balfe-Mitchell

WITH MANY THINKERS in contemporary missiology I have moved on from thinking of mission as something that I (or we) do — the Church having the goods required, and the world in need of receiving them — and I have come to think of mission as something (a process, really) that God is already doing.

Urban mission is one part of God's total mission, which I understand to be the bringing of life in all its fullness (or salvation) to the world; and ultimately — if such language is possible — the bringing of the whole created order to glory.

In the urban context, the physical and social needs of poor people are most obvious. This is not to say that they do not have spiritual and other needs, but it is to recognise that the physical needs are to the fore.

By 'physical needs' I mean basic things like food and clothing, housing and health, education and work; and some 'luxuries' to give life some depth and pleasure — an occasional holiday, a TV, presents at Christmas and birthdays and so on.

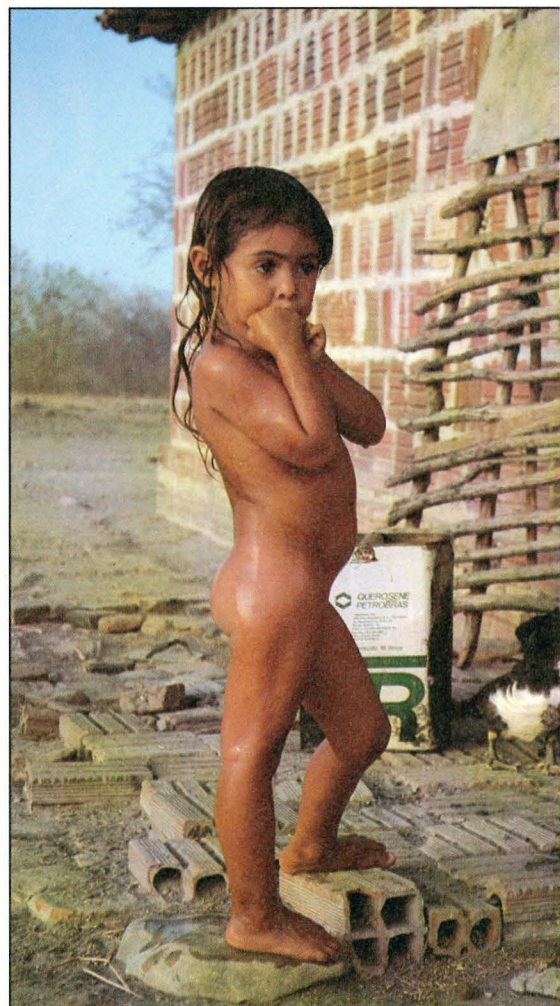
I believe that the primary task of the churches in an urban context is to ensure that the basic needs of the poor are being met. This is obviously not the same as saying that the churches themselves must meet them. As it

happens, the churches are almost certainly no longer able to do such a thing — even if they ever were. This is a fundamental task, and of the essence of God's mission, which can be summed up in simple phrases like 'struggling for justice' or 'basic human rights for the poor and oppressed'.

The reason I believe this to be the primary calling of urban churches at the present historical moment is because I do not see any other organised group which might take on this task on behalf of all who are poor in a genuinely disinterested way. (How I wish I were wrong!) However, I do believe that it is part of the Church's vocation to be truly poor.

Finally, I am convinced that churches must work together in God's mission, regardless of doctrinal differences. Moreover, we should work with any and every person of good will in tackling the problems resulting from poverty, powerlessness and prejudice which are found in the urban context (as well as elsewhere).

Personally, I do not believe that God will be particularly concerned, so to speak, that we have got our beliefs and faith statements 'right', or reached agreement on matters of church government and structure, for example; or that God will 'judge' that we have either fed, clothed, visited and helped the 'anonymous victim' — or not (Matt. 25:31ff).



Alec Balfe-Mitchell is minister of the United People's Church, Moss Side, Manchester.



| DATE | COUNTRY |
|------|--|
| 1793 | India/Bangladesh |
| 1795 | Sierra Leone |
| 1807 | Burma |
| 1812 | Ceylon (Sri Lanka) |
| 1813 | Bhutan |
| 1813 | Java |
| 1814 | Amboyna |
| 1814 | Jamaica |
| 1818 | Sumatra |
| 1833 | Bahamas |
| 1833 | Haiti |
| 1833 | Honduras |
| 1833 | South Africa |
| 1841 | Fernando Po |
| 1843 | Cameroons |
| 1843 | France (Brittany) |
| 1843 | Trinidad |
| 1860 | China |
| 1863 | Norway |
| 1871 | Italy |
| 1878 | Congo (Zaire, Angola) |
| 1878 | Japan |
| 1886 | Palestine |
| 1947 | Trinidad |
| 1953 | Hong Kong |
| 1953 | Brazil |
| 1962 | Nepal |
| 1978 | Tanzania |
| 1988 | El Salvador |
| 1988 | France |
| 1988 | Thailand |
| 1991 | Belgium |
| 1991 | Hungary |
| 1992 | Albania |
| 1992 | Nicaragua |
| 1992 | New work opening in Indonesia, Cameroons, Sierra Leone, Central Africa Republic, Mozambique, Italy, Israel . . . |

THE BMS SUPPORTS WORK IN:
 Albania
 Angola*
 Bangladesh
 Belgium
 Brazil
 Cameroons

Central Africa Republic
 El Salvador
 France
 Guyana†

Hungary
 India
 Indonesia†
 Israel*

Italy*
 Jamaica*
 Mozambique
 Nepal

Nicaragua
 Sierra Leone
 Sri Lanka
 Tanzania

Belgium
Hungary
Albania
Israel
Nepal
India
Bangladesh
Thailand
Sri Lanka
North Sumatra
Indonesia
Central Africa Republic
Zaire
Tanzania
Mozambique

Guyana
Sierra Leone
Ghana
Liberia

Thailand
Trinidad*
Zaire

† Guyana – BMS supports a Brazilian missionary couple
Indonesia – BMS is supporting Indonesian missionaries in North Sumatra

* There are no BMS personnel in these countries at present

IN RESPECT to contributions for defraying the expenses, money will doubtless be wanting; and suppose the rich were to embark a portion of that wealth over which God has made them stewards, in this important undertaking, perhaps there are few ways that would turn to a better account at last.

Nor ought it to be confined to the rich; if persons in more moderate circumstances were to devote a portion, suppose a tenth of their annual increase to the Lord. . . .

Many of our eminent forefathers amongst the Puritans followed that practice; and if that were attended to now, there would not only be enough to support the ministry of the gospel at home, and to encourage village preaching in our respective neighbourhoods, but to defray the expenses of carrying the gospel into the heathen world.

from *An Enquiry* by William Carey



WHAT IS the cost of mission? It would be only too easy to see it merely in terms of money. Before Carey began to talk about 'defraying the expenses' of mission, and this comes towards the end of the *Enquiry*, he had agonised long and hard over the whole question of world mission itself. In the end giving depends upon commitment to a vision.

In Carey's case commitment meant going to work in India for the rest of his life and all the cost that entailed. For others, like John Ryland and Andrew Fuller, commitment meant 'holding the

ropes', making known the overseas needs in the home churches, calling for prayer and giving and organising a strong home base.

Throughout the history of the BMS many churches and many individuals have given sacrificially because they believed, with all their being, that as Christians the Great Commission of their Lord to go into all the world to preach the gospel was meant not just for a handful of individuals but for the Church as a whole.

I WENT TO CONGO in May 1895. I never forgot the forlorn couple who greeted us at Yakusu. Grenfell could only stay a few days. Mr and Mrs White were living in a grass hut and I took up quarters in the half built house which I was meant to go on and finish building.

White became very ill at Christmas 1896. We had invited a trader named Scott on a coffee plantation a few miles down river to come and spend Christmas with us. When he arrived Christmas morning White had a temperature above 106° and nothing would reduce it. I begged Scott to go on to Stanley Falls State Station and try to get the State Doctor. He agreed.

White's temperature would not go down. The only thing that helped was to give him a bath but we hadn't one! I dug a hole in the hut by the side of his camp bed about 12 inches deep and put a ground sheet in it. Then it was filled with water from the river and we lifted White in and bathed him. That brought his temperature down a couple of degrees.

Grenfell heard of our plight and came up with Beedham, a new missionary for Yakusu, and Cameron who was on a trip. And then the long consultations about the future. It was felt that White ought to return to England and I should go with him, but he wouldn't hear of it!

He knew after his first long illness, when he was invalided home, that the Committee would not let him return to the Congo again. By dint of persuasion he agreed to go for a trip down to Bolobo and then there would be a full discussion by all the staff

THE COST OF MISSION 1895-7

by J R M Stephens



about his future.

Cameron consented to stay on at Yakusu with Beedham until arrangements could be made for the future of the work as it was felt that I ought to go home to take care of White and his wife.

White couldn't face the road journey from Stanley Pool to Matadi. The railway was nearing Kinshasa, so I took some carriers who had come up with loads, and went by road leaving White and his wife to get a passage if possible on some railway trucks down to Tumba.

I became ill on the road — temperature 105° — and laid for a day in a hut unconscious. Next day I had to go on as the carriers were restless. I got into my hammock and after several days reached Wathen. Thence on to Tumba where Pople and his wife were with Pinnock.

Alas, more tragedy. Pople had died! Pinnock buried him. Mrs Pople was expecting a baby. There was no doctor and Pinnock had to help her in the hour of a woman's greatest need. She died, and Pinnock was left with a little baby on his hands, feeding it with condensed milk from a fountain pen filler! We were very relieved when Mrs White and Harry arrived, on a goods wagon, a day or two after, and Mrs White took charge of the baby.

As soon as it could be arranged, White and his wife, the baby and I went down in an empty goods truck to Matadi and got passages on the old *SS Niger* early in June 1897 for home. She was on her outward journey and so we went down to S Paul de Loanda and then northwards touching Banana.

One night Mrs White knocked me up. 'Harry is worse,' she said. 'Come.'

I went to him and he turned to me and said slowly, 'I feel myself again now. Forgive me, old man, all the bother I have been to you.' I begged him not to think of it but in a few minutes he died. Baby Pople had died a few hours before. ■



WHERE DO WE GO FROM HERE?

Peter Barber

TO DEFINE EXHAUSTIVELY the future of world mission in a few words is to attempt the impossible. Let me, therefore, be highly selective and pinpoint six areas in particular.

CO-OPERATION

The growing spirit of inter-church co-operation at home will need to be matched by a vigorous (and, at times, costly) determination to get rid of needless duplication as missionary societies agree priorities and areas of responsibility.

INDIGENISATION

The goal of establishing national, local churches which are self-supporting, self-determining and self-propagating will need to govern relations with overseas believers. In the end of the day, indigenisation is cheaper, simpler, more relevant and more effective.

EVANGELISATION

The evangelical commitment to winning the lost which once motivated and maintained Christian mission has tended to be displaced by a benevolent concern for people's general well-being (support for overseas aid agencies contrasted with that for missionary societies is proof enough).

An honest exposure to the New Testament's teaching on the perilous position of those not 'in Christ' is an urgently needed antidote.

CLARIFICATION

The growing interaction of peoples of different faiths arising from mass-migration demands a clarification of the relationship between Christianity and other religions. To maintain the uniqueness of Christ and His salvation in a spirit that is not arrogant or dismissive is no easy task. It is one in which we will need the help of the finest theological minds we can muster.

ADAPTATION

As we move into the next millennium, we will need to demythologise the word 'Missionary'. Openings will abound for the 'Layman' and the 'Professional', short-term and long-term, overt and covert. The mission must matter more and more, how we achieve it must matter less and less.

INTERACTION

As we move into the next decade, we really will need to adopt a mutuality in mission to which we have, hitherto, only paid lip-service. We have too much to learn and to receive from our overseas partners to allow any shred of paternalism to overshadow our relationships with them.



Peter Barber is General Secretary of the Baptist Union of Scotland and former President of the European Baptist Federation.



THE PERSPECTIVE OF WOMEN AND EUROPE?

Hilde Sayers

THE EUROPEAN BAPTIST Women's Union is not a 'Missionary' Organisation. Our reason for being is to work for peace among the nations. Where politicians create war, our mission is to love and support each other, to work for better mutual understanding. John 3:16 was the inspiration for our 'birth' in 1948.

In the aftermath of World War II, when many cities lay in ruins and we considered each other as enemies

a long way since 1948 and we have a long way to go yet! We are called to witness across the borders, trans-continental, cross-cultural and international, in spite of adversities. We face many challenges and opportunities right now! Europe is torn to pieces, Neo-Nazism is rising everywhere, even in Britain, while the EC is trying to build a united Europe! By the end of 1992 the borders will fall for a free market and in a crisis situation we turn away refugees!

With William Carey I say, 'Expect Great Things from God, Attempt Great Things for God!' I wish I could equally truthfully quote Johann Gerhard Oncken, founder of the Baptist movement in Germany and missionary work throughout the European Continent, 'Every Baptist a Missionary'. He and the early Baptists were able to relate their Christian faith to contemporary society. Baptists today seem far from 'Every Baptist a Missionary'. A vast number could not tell the difference between a state church and a free church. Are Baptists lacking Baptist identity?

Our mission is not only spreading the good news and establishing churches. How many churches in the West have

not committed the 'crime' of 'spiritual abortion'? We lead people through conversion into church membership and expect them to be spiritually mature 'adults', when they needed nurturing and individual care. We have 'made' Christians but failed to make disciples and are surprised when so many drop out.

'One-to-one is the most effective form of mission. Newly converted, 'babes' in faith, are the best evangelists. They are able to communicate to their peers since everything they share is relevant and their enthusiasm is so refreshing.

Imagine what must have happened in Lydia's home, the first convert in Europe, after she became a believer, after having been a worshipper of God for a long time prior to her 'conversion'! I am convinced she did not just invite her household to the river to hear the apostle. She would have told them from her own lips what she experienced, what she had found, what made her heart overflow and her mouth bubble over.

Like Lydia are we prepared to share God's love and compassion for the lost world? Do we keep Christ holy in our hearts? Are we ready to give an account of the hope that is in us? Do we love one another as Christ has loved us? Does the world see that we are His disciples?

Empowered by divine love and compassion — the Holy Spirit being the driving force — our work for Christ will not be in vain but will have an impact in the world.

Hilde Sayers is President of the European Baptist Women's Union.



rather than brothers and sisters in God's family, a few godly women realised that we are called to love one another and not kill. Prayer and support are needed instead of atrocities and hostility, involving everybody, not only the women.

If ever we needed to commit ourselves to prayer and work for peace, this is the time! We have come

Cost of Mission

THE SMALL NICARAGUA Baptist Convention has set up a relief programme to help what it calls the 'forgotten' victims of last month's earthquake.

The quake, which was centred offshore, created a tidal wave which devastated the poor communities along the Pacific coastline.

Tomas Tellez, executive secretary of the Nicaraguan Baptist Convention, reported that more than 17,000 people lost their homes and possessions and their source of work.

'Approximately 800 houses were destroyed in 22 different towns and villages located alongside the Pacific seashore,' he said.

'There were 20 deaths and 400 were injured. Those most affected were children under the age of 15. They account for more than half of those who died.'

'Our relief programme is directed to help 200 families in those small towns which were most severely affected but who are not showing up in the headlines and consequently have been forgotten in the help provided by the Red Cross and the government.'

As soon as the BMS learned of the disaster £2,000 from the Relief Fund was immediately sent to Nicaraguan Baptists.

'We are very pleased and thankful to the Lord for your spontaneous and positive response which indeed fills us with encouragement in spite of the hard trials that all our people are going through.'

Following the latest grant to Nicaragua, the BMS Relief Fund, which enables the Society to respond quickly to emergency needs in various parts of the world, is now exhausted.

A Chicken in an Offering Bag

IN THE VILLAGES in the north of India it is the women who give most. In their rural situation, they do not have the means of cash. But this is no deterrent. They simply bring what they have as an offering.

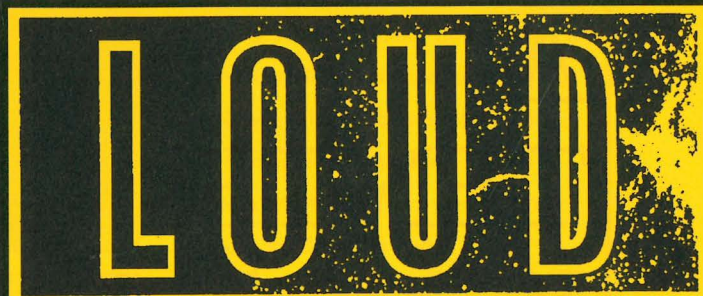
To a Sunday service the women will bring a handful of rice, morning and evening. During the week they save the rice, a little each day, from the meagre amount they have. They bring it ungrudgingly to church and it is sold.

Some women also raise chickens. Others grow papaya trees. They have a simple system which comes naturally to them. A woman who has five chickens puts one aside for God. A woman who grows papaya trees, separates one for God from the beginning.

In this way, offerings are not the result of impulse, but are woven into the texture of their daily lives. It is natural, even for such poor people. It is costly, but well organised so that they are able to give regularly.

To those of us who grab for our cash when the offering bag comes around, hoping there will be a coin or note not too large and not too small – do the women of North India have anything to say?

FROM THE PEOPLE WHO BROUGHT YOU
23:19
BMS PROUDLY PRESENTS



AN INTERGALACTIC TOUR

FEATURING

**STEVE CHALKE
SHOUT THEATRE CO.
THE VIDEO WALL**

WRITTEN BY

NICK PAGE

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- Oct 13 SUTTON COLDFIELD Trinity Hill Baptist Church 7.30 pm
- Oct 14 RHYL Town Hall 7.30 pm
- Oct 15 NORTHAMPTON Benham Sports Arena 7.30 pm
- Oct 16 IPSWICH Suffolk College 7.30 pm
- Oct 17 LONDON Regent Hall 7.30 pm
- Oct 18 WOKINGHAM Bear Wood Theatre 7.00 pm
- Oct 21 NOTTINGHAM The Albert Hall 7.30 pm
- Oct 22 LEEDS St George's Church 7.30 pm
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Tickets £4.00 each available from BMS

WHEN A TENTH IS NOT ENOUGH

*Inauguration of the
new congregation*

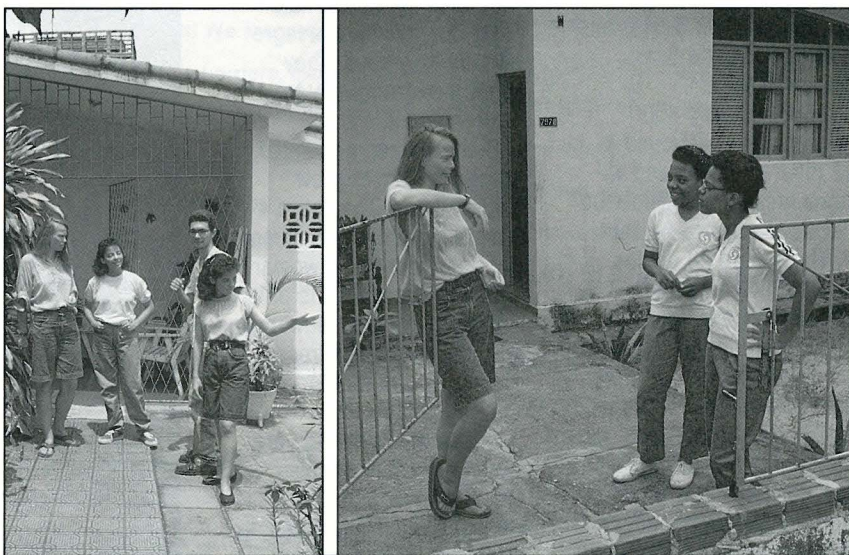
THE IGREJA BATISTA da Cidade Satélite is situated on an enormous estate, or a series of estates, constructed by the government on the outskirts of Natal in north-east Brazil. It is a Baptist church with a vision to plant other congregations to meet the needs of the people who live there. They have talked about five new congregations but some think that too optimistic, at least in the near future.

Already one new congregation has been opened. The inaugural service was held in the drive-in area of a rented house.

So how can one, moderately-sized Brazilian church even begin to contemplate starting so much new work? Because mission is seen as a priority, something at the very heart of the church's being. Because a commitment to mission is linked with a commitment to give.

Most of the church members, who are not at all affluent, tithe. They give a tenth of their income to the work of the church. On top of that, on at least three other occasions in the year, they are challenged to give an extra tenth. During those months the church programme concentrates on world mission, home mission in Brazil and home mission in the state.

No wonder the Baptist community in Brazil is growing. Have we in Britain lost this link between the missionary vision and committed giving? ■



Margaret Swires out visiting on the estate . . .



. . . and leading Bible study on the verandah of one of the homes



MISSION IN EUROPE FACING FUTURE

Birgit Karlsson

EUROPE IS OUR HOME continent, and Europe is a part of the world. This is the basic starting point as I think of mission facing the future.

Europe is a continent in rapid change effecting almost all dimensions. To live and serve in Europe as Baptists with a missionary mind and heart is our given call and this challenge is demanding.

Baptists are represented in a wider area of Europe than most Christian communities and we share the mission task and the Christian presence with a wide number of God's people. In many places we are tiny minorities but very often with deep conviction, persons dedicated to witness in faith and work, Christian communities knowing costly experiences during their spiritual journey.

I see Baptists in Europe as a living network covering the entire continent with warm impulses streaming through as intercessory prayers, as signs of remembering one another, in mutual sharing of needs and resources — a people together facing the future and grasping its opportunities. Together we are a great resource for God's mission, our very presence is a tool in God's hands.

Some concerns are obvious. We must be serious about the desperate

need for peace and work for it as a genuine dimension of the gospel. Peace both within individuals and among us as we build states and societies.

In a situation where suffering is a daily burden for so many our mission must not overlook the necessity of sharing material goods. This has been done with willingness and warm hearts during the last couple of years. Our sharing must grow into a deeper understanding of what sharing means — dividing among us resources available. Enthusiasm is not enough, compassion with those in need is not enough — real sharing has an even deeper dimension.

Rapidly changing Europe is an open market-place where ideologies, beliefs, values are offered and tested. For many this openness is a new experience. For a mission-minded Church it is a great challenge. We must be ready to wrestle with the task of communicating the Christian faith to persons with few or no religious concepts. The key is to communicate the essence of the Gospel. The evangelist's gifts are needed but also the experience of well-trained Christian scientists able to enter into dialogue about Christianity and science.

Knowing that some links in our European network are minorities exposed to particular difficulties in their co-existence with larger churches with

a dominant role, we need to claim that religious freedom often formally accepted. This is also a dimension for a true Christian mission. Some of this is done in relation to secular authorities, but it must also be on the agenda in ecumenical meetings when church-leaders and theologians meet in order to work for Christian unity.

I plead for the needs of children and youth today and in the immediate future, a generation whose emptiness is so alarming, turning into violence, drugs, suicide and any form of destruction. I don't know how to offer it, but I know what is needed — love.

Looking to a future Europe I dream of a continent where just peace is reached and kept, of a population that is ready to care for the rights of all groups within it and equally ready to understand its role as a part of the global family. I believe in the role of God's people to point out that direction and as a certain sign of a unity across borders, as a sign of hope. This is also our mission in the world.

We must not build walls around Europe but bridges between our home continent and the entire world. There are mission-tasks beyond Europe waiting for our commitment as Europeans in a new togetherness, with resources spiritual and personal that have not for a long time been freed to take part in world-wide mission.

We are linked together with all God's people, and we are particularly linked together in order to strengthen each other and to serve others — our fellowship has a deep purpose.

Birgit Karlsson is General Secretary, Baptist Union of Sweden.

Multilateral Visits

AS PART OF the BiCentenary celebrations the BMS set up a series of multilateral team visits to various partner countries. The teams were made up of people from those same countries.

For instance, the team going to the Caribbean and Central America had members from Wales, India, Angola, El Salvador, Sri Lanka, Nepal and Jamaica.

This particular tour started in Jamaica on 2 April where the team visited several churches and looked at several aspects of the churches' social outreach.

In Trinidad they looked at the problems of ministry and mission within a pluralistic society. There they had the opportunity of meeting the country's president.

The Central American experience appears to have been an eyeopener to members of the team. In both El Salvador and Nicaragua the churches are heavily and actively involved in politics as part of their mission to bring peace to their countries.

Karl Johnson, the Jamaica representative, said that the whole 'experience was very good in spite of the difficulties caused by the language differences. It has had many positive effects on who participated.'

C Palitha M Ranasinghe from Sri Lanka said that beforehand he had the impression that the BMS worked only in former British colonies.

'But when I saw the work in El Salvador and Nicaragua and heard what was going on in Angola from another member of our team, the Rev Kamikotalu, I changed my mind. Not only did I gain knowledge about

countries that we visited, but also about the countries of my colleagues and especially Nepal and Wales.

'Although in all the four countries we visited Christians were in the majority, in Trinidad I saw some kind of ethnic ratio like Sri Lanka. But since they all spoke English they didn't have the same language problem that we have in Sri Lanka. The war situation in Sri Lanka is more similar to El Salvador or Nicaragua.

'I used this opportunity to study and build relationships with young groups. I am involved in national level youth activities in Sri Lanka so to study their organisational structures and their youth activities is going to help my Baptist and National Level Youth Groups.

'In Jamaica, Trinidad and Nicaragua they were helping church related programmes

and they were participating in inter-denominational activities also.

'In the El Salvador Baptist Association they have given good recognition and assistance to their youth departments. Young people in El Salvador are fully aware of their mission of mercy and justice.

'In El Salvador we met a youth worker from the Swedish Baptist Church, Peter Otterson, who is involved in refugee rehabilitation work. He did Spanish-English translation when we visited FMLN guerrilla bases.'

Mr A K Sarkar, from India, was a member of the team that went to Brazil.

'It was a great joy to share and witness in my church about my experiences and learning during my visit in Brazil along with other brothers and sisters from different parts of the world.

'What impressed first of

all was the love and friendly behaviour of the Brazilian brothers and sisters. Their love for God is not just outward show. It was so good to see churches full on the Lord's Day. Another thing was their all age Sunday Schools.

'When I enquired about finances I was told that most of the churches are self-sufficient and almost all members give a tithe. I was inspired to see congregations of various churches and different social projects apart from worship.

'I have already shared these things with many people here and in my church and in the Bengal Baptist Union. Great numbers of young people in almost all the churches were so very encouraging. I am praying to God for a revival in my country so that every young person may have a vision.'



MISSION IN THE 21st CENTURY

Denton Lotz

1. SHARING OF RESOURCES

Dwight L. Moody, the great evangelist, was asked what he would do if he were called to be pastor of a church that was going downhill, had no vision of evangelism, and was dying. He said that the first thing he would do would be to take an offering for foreign missions! What did he mean by this?

Only when the local church has a vision of Christ for the world beyond sustaining its local building would it really be able to do mission at home!

As we enter the 21st century the question for the church in the West is whether or not we are willing to support the new churches in the two-thirds world with resources. Ninety-nine per cent of all Christian funds are used to support Christian causes. There must be a great reversal of the use of mission funding. Are we really prepared to support the church overseas not

George Lee and young people in Sri Lanka celebrate the BMS BiCentenary



only with missionaries but RESOURCES for indigenous mission and evangelism?

2. THE CALL TO REPENTANCE

Recently 5,000 people gathered on the riverbank in Omsk, Siberia to celebrate the baptism of 140 new believers. What joy was shown in their faces. What was significant to me was that our Russian Baptist brothers and sisters did not speak so much of faith as repentance. They did not say, 'When I went forward, or when I was converted.' They all spoke of 'When I repented.' The first of Luther's 95 Theses is that the call of Christ is a call to daily repentance. Mission in the 21st century must be a call of the Western church to its own people to repent. Jesus said, 'Repent

AND believe. . . .' We need to call our people to repent individually and collectively for our lack of witness at home, our misuse of God's resources, our acceptance of a mediocre faith, our lack of radical commitment to the demands of the cross of Christ! Only a repentant church at home will be able to minister abroad!

3. INTERNATIONALISATION OF THE MISSIONARY TASK

No longer is the term missionary appropriate only for those evangelising overseas. The church in the West must open its doors to missionaries and evangelists from abroad. We need to be re-evangelised, re-called to a missionary theology of repentance and conversion. This will be made possible

by new impulses from the remarkable spiritual movement of Christ in the Eastern and non-Christian countries. From our brothers and sisters overseas we will gain a new vision of the universality of Christ and His Church. From them we will learn the real challenge of proclaiming Christ in the 21st century and thus better be able to confront the challenges of secularism, urbanisation, materialism and the resurgence of world religions.

What exciting and great challenges confront the church as we enter the next century. May God raise up a new host of missionaries like Carey, Judson and Timothy Richards. Indeed, 'We've a story to tell to the nations!'

Denton Lotz is General Secretary of the Baptist World Alliance.



EXCITING AND RELEVANT

Ian Brown

BAPTISTS HAVE HAD an exhilarating time in mission over the last 200 years. It all began with William Carey and since then our missionaries, together with others, have probed the frontiers in Africa, Asia, the Pacific, South America, seeking to bring the gospel of the Lord Jesus Christ to people.

While that principle hasn't changed, the world has. And while the patterns for missionary involvement in the past were appropriate for those times, we need to think through the gospel mandate in terms appropriate to our times.

When we consider that the church exists in almost every land; when we consider the challenges of secular society, we need to hear again from God as to the shape of His mission to the world, through us.

New Zealand Baptists are small in number, their fields of involvement are limited but perhaps because of our splendid isolation here in the South Pacific we are free to dream dreams and think of new ideas and even to put some of them into practice! While we continue on with some aspects of the more traditional missionary involvement, we seek to probe new frontiers.

Based on a strong invitation from the national church, NZBMS has recently developed an urban ministry team concept in Papua New Guinea committed to work with national

churches as they seek to develop Christian ministries that are relevant to urbanisation.

This concept emphasises a team ministry with a small number of skilled personnel pledged to each other and to working as a team, sharing community accommodation, offering a role model which can be reproduced by the national church. The team is located in an urban setting and is commissioned to exercise a holistic ministry.

While evangelism and discipling are primary functions, the team is challenged to develop with their national colleagues, radical new dimensions in ministry, relevant to the urban setting. The team brings together people with a deep commitment to Christ and skills to help young people at risk and families caught up in the pain of urbanisation, and to establish effective congregations in new urban development or squatter settlements.

The Urban Ministry Team also provides for a new generation of missionaries to interpret their sense of call in ways relevant to their generation. And while they are doing their work they are training young interns from New Zealand and Papua New Guinea as well! It's exciting and relevant.

Ian Brown is Executive Secretary of the New Zealand Baptist Union and Missionary Society (NZBMS).





Fund for the Future

ALL ROUND BRITAIN churches and individuals are busily raising money for the BMS Fund for the Future. Special events have been planned, sponsored walks, sings, slims and swims have been arranged. Here are just one or two of the things people have been getting up to.

Talents Exercise

DURING THE PAST few weeks members of Bishopdown Baptist Church, Salisbury, have been doing a 'Talents Exercise'! As a result they have raised £332.50 for the BMS Fund for the Future.

Participants 'borrowed' £2 from Church funds and, indulging in their various activities or hobbies, made that money grow.

£S for Lbs

A DEACON of New Malden Baptist Church, Ernest Burgess, saw a leaflet suggesting a sponsored slim as a good idea to raise money for charity. Because he is also Chairman of the church's missionary committee he decided to do just that to raise money for the BMS Fund for the Future.

Whilst many of the morning congregation on 2 February gathered in the



Weighing in at New Malden

church hall for coffee and a chat following worship, Ernest was paraded in shorts and vest and was weighed in at 14 stones. His aim was to lose one and a half stones by the end of May. Many of those present were ready to add their names and promises to sponsor forms.

To mark the halfway stage of this exercise a 'weigh-in' was arranged for 29 March. The scales showed 13 stones 2lbs and further sponsors were signed up.

The photograph shows Ernest on the scales at the final 'weigh-in' on 31 May. The 'Master of Ceremonies, looks rather anxious and another member of the church appears to be praying earnestly (no pun intended) that the target might be reached. To everyone's delight the scales registered 12 stones 6lbs — 1lb more than the target.

The sponsorship so generously offered has increased New Malden's contribution to the Fund for the Future by £500.

Guilherme Carey

200 years Brazil Style

A PACKED sports stadium in Londrina, Paraná, rang to the challenge to continue the work by Guilherme (William) Carey. The challenge given by BMS missionary Avelino Ferreira was the climax to the special presentation, which commemorated the BMS BiCentenary, at the annual assembly of the Brazilian Baptist Convention.

It was nearly 80 years after the founding of the BMS that the first Protestant missionaries arrived in Brazil. Carey had sighted the coast of Brazil on his voyage to India and recorded in his journal the



Top: BMS Missionary group at Brazil Convention

Bottom: Avelino and Ana Ferreira receive 'retirement' present





John Clark speaking at the Brazilian Convention

◀ hope that the missionaries would go there one day.

The Protestant community in Brazil is now over 25 million. The Baptists, always to the forefront in church planting and missionary work, gladly found time in their busy programme to remember the work started by Carey.

All the BMS missionaries present were invited to the platform and a special tribute was paid to Avelino and Ana Ferreira and David and Joyce Stockley, BMS missionaries retiring after a life-time of missionary work. Between them they have completed more than 160 years' service.

John Clark, BMS Overseas Representative, spoke and gave a special slide presentation of the beginnings, development and present day work of the BMS.

Other highlights of the convention included the moving presentation by a deaf 'choir' from the 1st Church in Curitiba, and the impressive re-election of Pastor Fausto Aguiar Vasconcellos as President. He gained the necessary majority in the first round of voting — a rare event.

Albania

ANASTASIOS Yannoulatos was enthroned as archbishop of Tirana and All Albania in Tirana on 2 August. The independence of the Orthodox Church in Albania has been recognised by Orthodox Ecumenical Patriarchate since 1937, but like other Albanian religious bodies the church's ability to function was virtually destroyed during the oppressive years of Communist control. President Hoxha tried to establish the country as the world's only atheistic state.

It is estimated that Muslims make up about 20.5 per cent of the Albanian population and Christians about 5.4 per cent. The remainder are

classified as 'non-religious' or 'atheist'.

The BMS now has two workers in Albania, Chris and Mairi Burnett, who are busily establishing an office and work on behalf of the European Baptist Federation.

agencies' files pertaining to the country's civil war were the target. Political analysts believe that the authors of the crimes are trying to destroy all material related to human rights abuses committed by the military.

El Salvador

SUSPICIOUS FIRES THAT destroyed the archives of three news agencies in the capital of San Salvador have raised concerns about attacks on the press.

In July, the offices of the Salvadoran Press Agency (Salpress), Associated Press and InterPress Service were damaged by fires.

In the three cases, the



First Graduate Students

IN A GRADUATION service at the International Baptist



THE BREADTH OF MISSION

David Lewis

WHEN IT COMES to considering the word 'mission' many of us suffer from tunnel vision. We tend to have a narrow understanding of what mission is all about and where mission should take place.

Some of us are involved in mission in our local church, reaching out to those in our own communities who are in need of the message of the gospel. We may be involved in social action, or a member of our church's evangelism committee.

Others of us are keen supporters of Home Mission, recognising the need

that exists in our own land, a need that can only be met as we share with others in mission to our own country.

Still others are enthusiastic for the work of mission in other countries, working with partner churches in other lands to demonstrate and proclaim the incarnational love of God shown in His son Jesus to those who live elsewhere in God's world.

We are only true to the gospel, however, and to the call of Christ to be involved in mission, as we hold all these together. It is not the case that we can only be involved in one aspect of mission at the expense of another.

We are called by our Saviour to

Lay Academy (IBLA), in Budapest, Hungary, on 10 August, Theodore Paul of Austria and Teodor Oprenov of Bulgaria became the first persons to receive IBLA's certificate of studies.

Errol Simmons, IBLA's acting director, explained that both students had completed the requirements for the certificate by participating in all three of IBLA's summer study sessions since the school opened in 1990. The certificate of studies is the recognised standard for lay training in the European Baptist Federation.

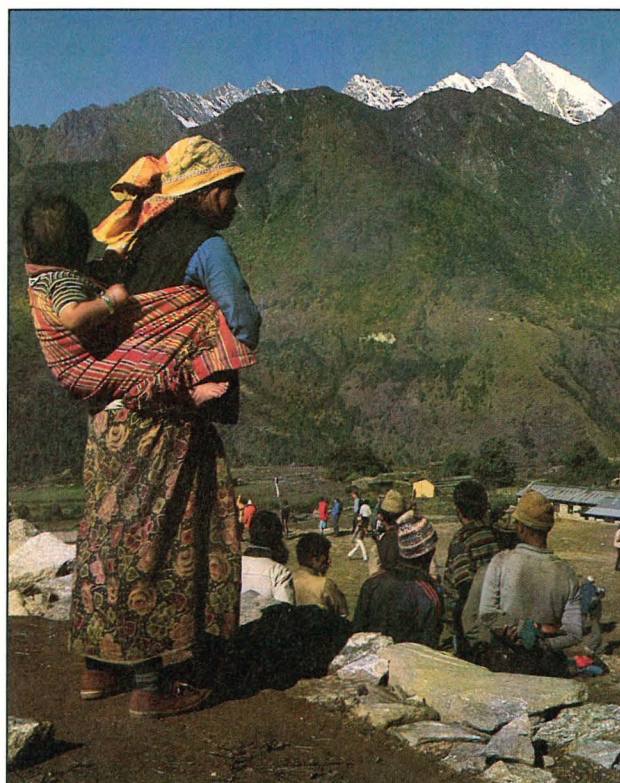
Ted Paul is a lay preacher and Sunday School director in Molardgasse Baptist church, Vienna. He attended IBLA for church leadership training.

Oprenov came to IBLA

from Sofia for entry-level theological studies and to improve his English language. He is continuing his studies at Spurgeon's College.

BMS missionary, Karen Poole, who was evacuated with others from Zaire last year, is now teaching English at IBLA.

'Go even to the Himalayan mountains'



catch a vision for the breadth of Christ's command to go to all peoples, whether they live next door to us or in the Himalayan mountains of Nepal. Indeed, each aspect of mission needs the other aspects to survive and flourish, feeding on each other in order to grow. They cannot live in isolation. Let's not talk about local mission, home mission and overseas mission. Rather, we ought to talk about 'world mission'.

William Carey was allegedly told to sit down when he raised the question of the validity for Christians of his day of Christ's command to reach into all the world with the gospel message.

'Young man, sit down. You're an enthusiast. When God chooses to convert the heathen, He'll do it without consulting you or me.'

Carey, though, chose to ignore this rebuke and he pressed on in his desire to be faithful to the call of Christ. His globe continually reminded him of the

need that existed in other parts of the world, and he longed to do something about the need. He was stirred into action; action which led him to India, action which led to the founding of the BMS 200 years ago.

The problem with the church today is that there are too few who are enthusiastic about mission and too many who are willing to take a back seat when mission is on the agenda.

If we are to make any inroads into the increasing population of the world, into our own land where fewer and fewer people have any knowledge of the gospel message, around our own churches where there is so much apathy and yet so much need, we must all be enthusiasts. Not just some of us, but every one. Enthusiastic enough to demonstrate God's love in a real way. Enthusiastic enough to share the good news of Jesus by testifying to Him. Enthusiastic enough to pray without

ceasing. Enthusiastic enough to dig deeply into our pockets and release resources for mission. We must not be satisfied with anything less than wholehearted commitment to world mission, a world which begins in our own homes and on our own doorsteps and ends in the farthest corner of the globe, many thousands of miles away.

Carey was an enthusiast, willing to stand up. And, two centuries later, the call comes to us to stand alongside him in our concern for the world in which we live. Much has been accomplished over the last 200 years, but as we look to the future we see that there is still much that is yet to be done. May God stir us into action that His kingdom might come, here on earth as it is in heaven.



David Lewis is Home Mission Officer for the Baptist Union of Great Britain.

CALL TO PRAYER

Many can do nothing but pray, and prayer is perhaps the only thing in which Christians of all denominations can cordially and unreservedly unite; but in this we may all be one, and in this the strictest unanimity ought to prevail . . .

We must not be contented however with praying, without exerting ourselves in the use of means for the obtaining of those things we pray for.

from *An Enquiry* by **William Carey**



PRAYER CALL 200

AS BAPTIST MISSIONARY Society Chairman during this BiCentenary year I am asking Baptist Churches within the United Kingdom and our Partner Churches overseas to join together in a time of special prayer for the BMS and its work.

The BMS was born out of prayer, over the years its work and its missionaries have been sustained by the constant prayers of countless faithful Christian people and now, as we prepare for mission into the next century the need for prayer is as vital as ever.

Over the past 200 years God has done great things through the BMS and through those who have shared in its work. I believe that, if we are faithful, He will do even greater things in the future.

We have all experienced the power of prayer in our lives. We need to harness

that prayer power for the BMS. There are many in our churches who wonder how they can effectively serve world mission through the BMS. A willingness to pray regularly and with understanding is surely one very important way.

So may I ask you to make sure that prayers for the work of the BMS and its partner churches are included in church services, prayer meetings and prayer and house groups, although I do know that this is already widely done. Perhaps you could also set aside special times to pray. Encourage your church members to pray for BMS linked work and for world mission in general in their private prayers.

There is so much to pray for but here is a prayer which may help to unite us in praying.

Peter Clark

BMS Chairman 1992-93

THE SPARK TO PRAYER

CAREY'S ARGUMENTS for mission had been rehearsed among his fellow ministers long before the publication of the *Enquiry*. But none of his fellow Baptists was quite ready to heed the call. In fact, we are led to believe, John Collet Ryland, told him to sit down when he brought the matter before a minister's fraternal in 1785 although John Ryland denies that his father would have acted in that way.

But things were happening. A year earlier a Call to Prayer was issued by the Northamptonshire Association meeting at Nottingham. John Sutcliffe, minister of Olney Baptist Church, had got the idea from a book written by Jonathan Edwards in America.

Evidently John Ryland Junior drafted the wording of a circular letter which proposed prayer meetings on the first Monday of every month.

'Let the whole interest of the Redeemer be affectionately remembered, and the spread of the Gospel to the most distant parts of the habitable globe be the object of your most fervent request,' he said.

Those looking for the 'spring-head' — the primary cause of the missionary excitement in Carey's mind and its

diffusion among the Northamptonshire ministers' find it in all the Call to Prayer of 1784, suggests Dr Ernest Payne.

The call was taken up by Warwickshire and Yorkshire Baptists, and by the Western Association. It is generally agreed that this praying movement brought the Baptist

Missionary Society into being, for the people who came together to form the society were those who had been praying for years for the extension of Christ's Kingdom.

And those areas of the country which quickly supported the society were those same associations which had adopted the Call to Prayer. ■



RENEWED COMMITMENT

Charles Olsen

AS WE CELEBRATE the BMS

BiCentenary and look forward to the year 2000, the beginning of a new millennium, many Baptists are renewing their commitment to mission. What does this mean for the future?

A NEW COMMITMENT TO PRAY

Several of the world's largest churches are found in South Korea, including Paul Cho's 600,000 member Yoido Full Gospel Church. Prayer is central to this church. They spend all night in prayer, at a prayer mountain retreat prayer services take place 24 hours a day, seven days a week.

Almost all members are involved in ministry cells of 10 to 12 people with the major emphasis on prayer ministry. As a result that church is adding 10,000 new members every month.

Systematic, concentrated believing prayer is the key. Those who are increasing their commitment to world evangelisation need to make a greater commitment to prayer.

Jesus said, 'Whatever you ask in my name, I will do it, that the Father may be glorified in the Son.'

UNITED IN WORLD MISSION

An impressive feature of Korean church life is unity borne of adversity and suffering. The church in China had a similar experience especially during the Cultural Revolution.

Ken Manley, Principal of Whitley College, Melbourne, says that the Australian Baptist commitment to world mission through our Baptist Missionary Society is the most important unifying factor for the churches.

But we need to be more unified if we are to have the oneness Jesus prayed for: 'That they may be one, even as we are one'. Through our unity the world will see the truth and validity of the Gospel.

COMMITMENT TO CARING

We are to be concerned not only for the spiritual needs of the world but also for the physical needs of the poor.

Forty-six per cent of the world's population are poor. There are 520 million urban poor living in slums, 80 million supported by garbage, 450 million orphans, 100 million street kids, 80 million beggars, 400 million on the verge of starvation, and 100 million have no shelter.

COMMITMENT TO UNREACHED PEOPLE

It is estimated that there are 2,000 unevangelised people groups, 1,000 unevangelised cities and 30 highly unevangelised countries. However, very few Protestant missionary resources are being devoted to reach these people with the Gospel.

BOLD REALISTIC GOALS THAT STRETCH US

One Baptist mission, because of the great unfinished task in world evangelisation, is increasing its missionary force from 110 to 200 and has accepted responsibility to reach 23 unreached people groups identified in the areas of the world where it serves.

Another Baptist mission has discovered that most of its work is amongst the middle class in the developing world. They are now re-deploying their resources to minister to the unreached poor in the restricted countries of the world.

We need to be making such decisions if we are to respond faithfully to the needs of the poor and the unevangelised. God has a plan for our world. We are His co-workers in reaching the unreached with the Good News.

Charles Olsen is General Secretary of the Australian Baptist Missionary Society.

CALL TO PRAYER

*Lord Jesus,
be like the needle leading the way
and as the thread we will follow.*

Lord

*we are as empty plates waiting
to be filled.*

Consider

*It is not what you say,
it is what they hear.
It is not just the message,
it is the meaning.*

*It is not what they hear,
it is what they see.*

*It is not just the truth,
but the worth of what you say.*

Church of North India.

11-17 OCTOBER

Zaire: Upper River

The situation continues to give cause for concern. Politically and economically, things are still unstable and people are living one day at a time. Local currency is hard to obtain. Food prices rise daily, and a sack of flour could cost the average two months' salary. Such difficulties affect Yakusu hospital which still continues to function but with few patients and reduced staffing levels.

Missionaries from Yakusu who left Zaire twelve months ago have been forced to look at their future work. Drs Chris and Mairi Burnett are now in Albania. Susan Chalmers who taught in the nursing school at Yakusu is looking at the possibility of church related work in Britain and Les and Jane Bromley are actively looking at one or two possibilities linked with their call to missionary work.

18-24 OCTOBER

Bangladesh

Great care, discretion and integrity must be taken in proclaiming the gospel in Bangladesh where Christians are a small minority in land dominated by Islam. We pray for the church especially Christian leaders, that all they

are seen to do may be beyond reproach.

The School for Blind Girls, run by the Baptist Sangha (union) is one practical form of outreach showing love and concern to those who otherwise would be social outcasts, with little hope.

Sue Headlam co-ordinates health projects in Bangladesh. There are plans for a project in schools for eye screening, immunisation and help with such children's diseases as skin problems and worms. A Toyota jeep has been donated by Operation Agri to help Sue in her work. She now has a reliable means of travel and more freedom.

25-31 OCTOBER

Brazil: Rondonia, Acre and Brasilia

This is a bustling, prosperous area, dominated by Brasilia, the national capital.

Vincent and Sadie MacDougall, who have been working with rural congregations in Rondônia, will soon be moving to a new work in Joinville in the south-eastern state of Santa Catarina. This town has a population of nearly half a million people, and there is already a Baptist work there. Vincent and Sadie will be involved in church planting work in one of the industrial suburbs. Remember them as they make this move across thousands of miles, with all the practical and logistical problems they may encounter.

The Rondônia Convention now has a new General Secretary, Carlos Alberto Ferreira Lima. Pray for him as he embarks upon this challenge, that he may be mightily equipped to fulfil this task.

1-7 NOVEMBER

Zaire: Community Issues

We remember the church in Zaire as it seeks to worship and witness in this torn country and for people and leaders as they try to make a stand against injustice and oppression and suffer in the daily struggle for survival. May

they be encouraged when they are weary, when there seems to be no hope, and no end to all their troubles.

Pray for organisations who work alongside the church in Zaire. For Mission Aviation Fellowship (MAF) who are working in Zaire again, albeit on a reduced programme. Thank God for their courage in re-entering this difficult situation, and pray for safety in travel.

8-14 NOVEMBER

Baptist House

Remember all the staff working at Baptist House in their many functions: offering a listening ear, managing financial and other affairs, promoting the many and various programmes and materials BMS has to offer in the way of creating greater awareness to cross-cultural mission. That in their busyness, the staff may not forget their call to service both to God and to one another.

'Room for Change,' the new World Mission Link staff presentation is now being prepared ready for the new year. Remember all those involved in this, particularly the staff and missionaries on home assignment who will visit regional church groups all over the country, seeking to raise the profile of world mission within the programmes and schedules of all Baptist churches.

15-21 NOVEMBER

Nepal: Medical Work

Christian care reaches far beyond hospital walls. Ruth Berry, a nurse at Amp Pipal Hospital, has recently been seconded to work for a month with the Save the Children Fund team among Bhutanese refugees who have infiltrated into Nepal. And Jerry Clewett is currently working in the same border area, seconded to the Lutheran World Service. He is helping to co-ordinate its rehabilitation programme. Praise God that there have been these opportunities to show the love of God in a practical way.

Ian and Sally Smith moved house at the beginning of the summer. They are now living in Gorkha town, but still running the TB programme and Child Health Programme from there. Pray for them as they seek to help in establishing a Christian fellowship in Gorkha. They have already made contact with some Nepali Christians who had been sent out by their fellowship to build a church there.

Political feelings still run high in this country which has so recently achieved 'western style' democracy. People often make political choices, in groups, following their peers. Pray for peace and understanding.

22-28 NOVEMBER

World Mission

Two centuries on from when William Carey was told to 'Sit down young man, sit down. You're an enthusiast,' we pray for all enthusiasts (both individuals and churches) for world mission. May they have courage to swim against the tide, to stand up and be counted, and to take risks and attempt great things for God.

We pray for other missionary societies and organisations that we may all walk and work together for the greater good of proclaiming Jesus as Saviour and Lord. We remember young people who are participating in short-term mission work through the BMS 'Action Teams'. They are now working alongside churches in France, Italy, El Salvador and Jamaica. Pray for others who will have been challenged by last month's LOUD tour of the UK, that they too may have the courage to follow this challenge through.

29 NOVEMBER-5 DECEMBER

Europe

Described by many as the spiritual wilderness of the world, Europe very much needs prayer.

The Baptist humanitarian group 'My Neighbour' is working amongst

Croatian refugees. Other Christians are ministering to people in war-torn former Yugoslavia.

Chris and Mairi Burnett and family are now in Albania. Apart from setting up the Baptist office in Tirana and co-ordinating the work of Christian groups in the country they hope to use their medical skills to look after other missionaries working in Albania. At present they have a ten hours' drive to Greece for any medical needs. Border controls and visa restrictions are now removed, and God is opening doors in this former officially atheist country.

Karen Poole returned to Hungary in September to resume teaching English at IBLA (International Baptist Lay Academy) to students from different Eastern European countries. She is settling into new accommodation and attempting to learn Magyar, the Hungarian language, so that she can become more involved in the Baptist fellowship in Budapest.

6-12 DECEMBER

India: CBCNI

Although there are few non-national workers in India now, the Council of Baptist Churches in North India (CBCNI) is concerned to promote the influence of the Christian church in matters of education, medical work, and agricultural and development work. This is now mainly done by national Christians. Whilst we cannot lend our support in terms of sending personnel, we can pray and offer financial assistance to these churches.

Pray for all those involved in these programmes, that Christian precepts of honesty, integrity, social equality and mercy may be understood and implemented, and that any temptations to compromise may be cast aside.

Remember especially the medical team at Palwal Hospital. Here there is now a newly qualified Christian doctor, who trained at Ludhiana Medical Hospital.

MISSIONARY MOVEMENTS

ARRIVALS

John and Norma Clark from Brazil
Jacqui Wells from Thailand
Reuben Martin from India (volunteer)
Joy Knapman from Sri Lanka

DEPARTURES

Gwen Hunter to Zaire (after holiday)
Carole Whitmee to India
Karen Poole to Hungary
Chris and Alison Rudall to Nepal
Lawrence Kelly to Nepal (volunteer)
David and Rachel Quinney-Mee to El Salvador

STAFF VISITS

John Passmore to Germany
Angus MacNeill to Albania

CONGRATULATIONS!

Pauline and Ian Thomas in France on the safe arrival of Evelyn Lucie on 19 August, a sister for Rochelle and Deborah

ACKNOWLEDGEMENTS

LEGACIES

| | |
|-------------------------|-----------|
| Mrs Doris K Kelday | 28.34 |
| Miss G E McCann | 1,167.94 |
| Mrs E D Morgan | 36,831.75 |
| Mr A T Betts | 200.00 |
| Miss Hilda Fanny Jewers | 6,000.00 |
| Nellie Batchelor | 500.00 |
| William H Moore | 385.10 |
| Doris Lake | 40,089.34 |
| E D Jack | 55.15 |
| Rev'd E Brown | 78.67 |
| Mrs Nancy W King | 500.00 |
| Grace E Sutton | 50.00 |

GENERAL WORK

Worthing: £5.00; Bath: £5.00; Cardiff: £20.00; Aberdeen: £20.00; South East BiCentenary Event: £10.00; Charities Trust: £9.37; Co Durham: £40.00; Blantyre: £50.00; Brackley: £52.04; Aberdeen: £100.00; Gwent: £80.00; Paisley: £100.00; Plymouth: £33.60; CAF Voucher: £63.20.



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3

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HERALD

MISSIONARY

BAPTIST THEOLOGICAL SEMINARY
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8803 BIELSKON SWITZERLAND

28. NOV. 1992



WHO CARES ABOUT REFUGEES STREAMING
OUT OF BHUTAN?

NOVEMBER 1992

PRICE 25p



Cover picture:
Bhutanese refugees
arriving in Nepal

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| | | |
|-------------|-----------|-----------|
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| Angola | Hungary | Sri Lanka |
| Bangladesh | India | Thailand |
| Belgium | Indonesia | Trinidad |
| Brazil | Jamaica | Zaire |
| El Salvador | Nepal | |

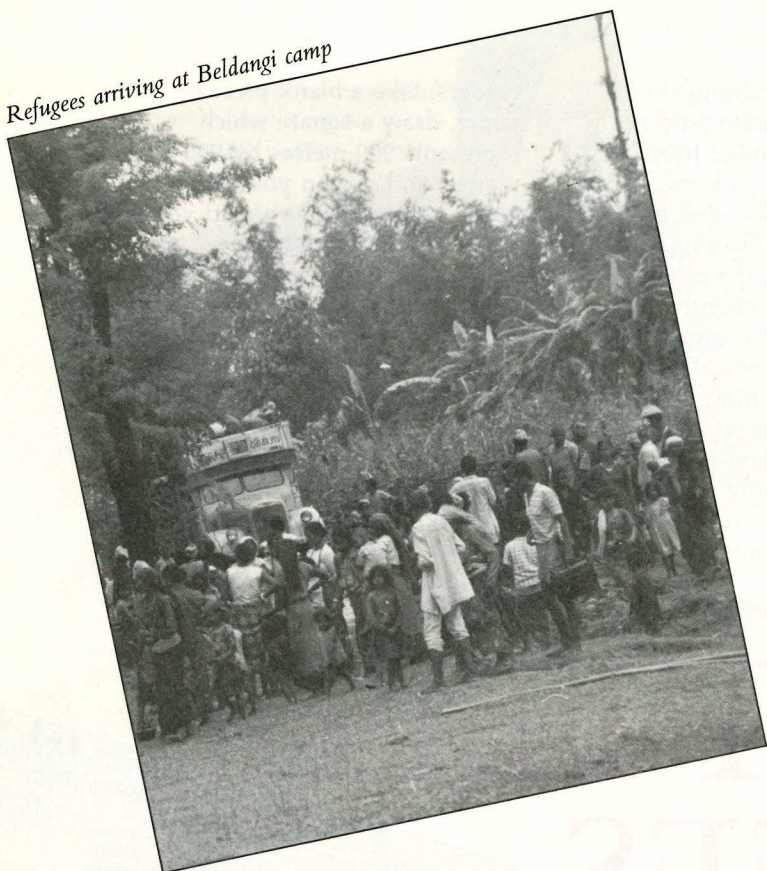
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Refugees arriving at Beldangi camp



THE FORGOTTEN REFUGEES

Jerry Clewett is working with Bhutanese refugees now streaming into Nepal.

REFUGEE STORIES dominate the news these days. People are being forced to leave their homes, their jobs, their land, their friends, their security. They pour out of the former Yugoslavia. Hundreds of thousands leave Burma for Bangladesh. Somalians and Zairians flee to Britain. But who has ever heard of Bhutanese refugees? In fact, who has heard of Bhutan?

Maybe the world doesn't care for Bhutan. With an estimated population of a little over 600,000 it is easy to ignore. Yet of these 600,000 about 100,000 are now exiled as refugees with no prospect of an end to the flow. Most of them, about 60,000, have found shelter in six refugee camps in Nepal. These are situated in Jhapa district in the south-east of Nepal and it was to these camps that I was asked to go and work.

The needs of the people are great, and under the umbrella of United Nations High Commissioner for Refugees (UNHCR) many agencies are working together to provide the basics — shelter, food, water supply, sanitation, health care and education.

Maybe things will improve, but at present only basic needs are met during this emergency phase. Resources are stretched to the limit — both organisational and individual. Ruth Berry, a BMS nurse working for the United Mission to Nepal (UMN) was seconded to Save the Children Fund (UK) who had been asked to take responsibility for health care. Ruth was involved in the feeding ►

HERALD

THROUGHOUT THE main BMS BiCentenary celebrations the presence of many visitors from overseas has kept our eyes focused on the needs of the wider world. It has been a great privilege to meet members of the 'BMS family' who come from places which are unknown to most of our contemporaries.

How many people, apart from *Herald* readers, know where the Indian state of Mizoram is? And yet the lively Baptist Church in this small north-eastern state is beginning to have an impact on the whole of the Indian sub-continent as it follows in the footsteps of Carey. It was born in mission and lives and breathes mission today.

Those of us who had the privilege of hearing the Karen choir now know something of their home in northern Thailand. But what about the larger part of the Karen tribe which lives in Myanmar (Burma) and is facing great persecution at this time? The world's media has said little about them in recent months. At least two of the choir members were originally from Burma and Karen Baptists are involved in helping Karen refugees from that country.

And now Bhutan, that small independent country in the Himalayas, isolated, forgotten or unknown until refugees started to arrive in Nepal. 'Ethnic cleansing' is surely no more acceptable there than in Bosnia, yet where are the indignant headlines? Who is speaking up in the world's debating chambers for this latest group of victimised people?

'Maybe the world doesn't care,' writes Jerry Clewett and it may be something of a platitude to say 'but of course God cares.' We know He does. That is not in question. But do Christians care? And how far does our caring take us?

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programme for malnourished children (see separate article)

I was also seconded from UMN, but to the Lutheran World Service (LWS). My work as a co-ordinator of site planning means that together with the other LWS staff, I help to provide the infrastructure of the camps. Planning in this context is a bit of a misnomer. 'Planning' implies there is time to do so. Everything is an emergency and is needed immediately. Having said that, I was given six days to develop an 80 hectare forest area in Beldangi as a refugee camp.

Here is an exercise for bored

readers: take a blank piece of paper, draw a square which represents 900 metres by 900 metres, and design your own refugee camp! What would you put in first before the first refugees arrive in six days time?

For those six days I moved house to the town of Damuk near the new camp. With a team of technical staff and hundreds of volunteers from another refugee camp a few minutes walk away, we set to work. We cleared the bush, built the access road, and put up a store for food distribution, a health centre, and reception shelters for new arrivals.

THE FORGOTTEN REFUGEES



Jerry Clewett had six days to prepare a campsite before the refugees began to arrive — up to 400 a day



The week was exhausting and not without its frustrations. Latrine digging failed because of a high water table. 'Never mind, there are plenty of trees nearby.' Heavy rain impeded building work. The pressure to complete on time increased as we heard that 1,000 refugees per day were arriving at another camp where the new arrivals from Bhutan had been sent. The night before the refugees were due to start arriving everything was ready except the most vital ingredient — water.

The plan was to use a borehole which had been drilled a few hundred metres away from the new camp. The pipe had been

laid, only the pump had to work. We were eventually defeated by nightfall, heavy rain and some obstinate parts which refused to fit together. However, the next day the water, together with the refugees, began to flow.

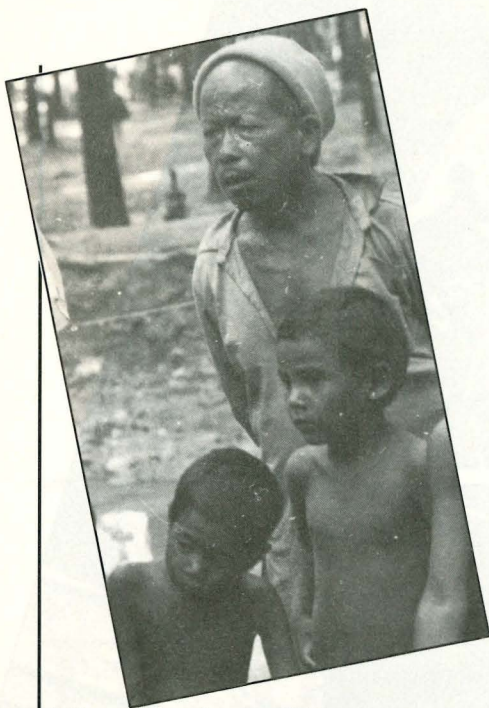
The refugees arrive by truck.

Here is an exercise for bored readers: take a blank piece of paper, draw a square which represents 900 metres by 900 metres, and design your own refugee camp!

They bring with them what they can, but beds and basic pots are often all they can manage. The two day journey from Bhutan to Nepal is not comfortable if you're sitting or standing in the back of a truck. Their faces show more tiredness than any other obvious emotion. Yet behind the blank expressions are many stories of imprisonment, torture and rape.

All are of Nepali origin, but mostly many generations back. According to the Human Rights Organisation of Bhutan (HUROB), 'The crux of the current crisis in Bhutan stems from the insecurity of a feudal system . . . awareness of the sweeping political changes that took place globally during the 1980s . . . and the resulting implementation of the old age strategy of divide and rule.'

In practice, the ruling elite (from the West of Bhutan) wanted to build support for the feudal system, and branded the southern



Each family was given five bamboo sticks, a plastic sheet and a plot of land

◀Bhutanese, those of Nepali origin, as anti-nationals. Laws were passed which make it almost impossible for the southern Bhutanese to prove citizenship. Hence they have been branded 'illegal immigrants'.

In order to encourage these 'illegal immigrants' to leave the authorities have, according to HUOB, resorted to the torture of whole communities, rape of women, indiscriminate arrests, torture in prison, closure of schools and hospitals in the south and blockage of job opportunities.

Before leaving Bhutan, the refugees say they were forced to sign documents relinquishing their right to citizenship and their property in Bhutan. Their houses were destroyed after they left. The authorities in Bhutan now seem to be working systematically and it is reported that whole districts of Bhutan are now almost empty.

The Southern Bhutanese (Nepali origin) form about 53 per cent of the population. So far one third have left and without a political solution, many thousands more are expected to arrive in Nepal in the coming weeks and months.

Most refugees are farmers and usually illiterate. However, we have been able to employ some of the more educated in technical and professional jobs. In my

planning department I have been working closely with a refugee surveyor, Mr D B Barnet. In fact most of the refugees contribute in some way to the development of the camp. Education is provided by the Student Union of Bhutan.

Mr Barnet's own situation is fairly typical. He was forced out of Bhutan about eleven months ago, losing all his property. He brought nothing with him except a little money. He still has family in Bhutan, including one brother in prison. He hopes his brother will be able to come to Nepal soon, together with his sister.

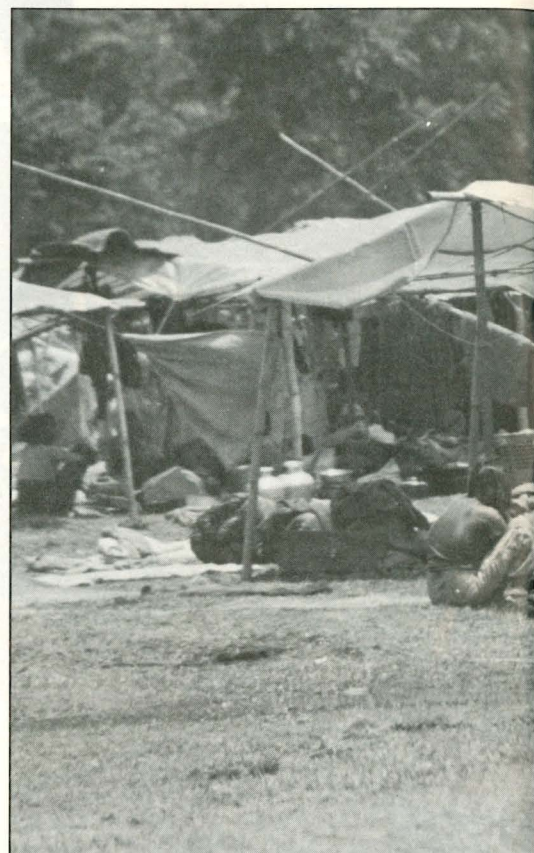
After arriving in the camps, the refugees show great resourcefulness. Each family is given five bamboo sticks, a plastic sheet and a plot of land measuring six by three and a half metres. Hardly luxurious, but it will be home for an indefinite period. The effort and care and skill that goes into this house building would put most weekend DIY fanatics to shame!

A real problem is boredom and only in Timai camp are regular extra activities arranged. There it is an Oxfam project for women's skill development. But survival is as far as the camps have been able to get in service development and most enthusiasm is definitely seen on food distribution days!

Boredom may be an increasing problem but I was glad to contribute a little to its alleviation. The camp at Goldhap has a river which cuts off the entrance road after heavy rain.

The first time this happened at the start of the monsoon, the only means of crossing was a single log spanning the river, about 15 metres long and several metres above the water. My two Nepali colleagues trotted over the log making it look like a Sunday afternoon stroll.

Foolishly and thinking I had good balance, I followed. Both



hands were full and I took a few tentative steps tottering from side to side, being urged on by a crowd of jeering, laughing, refugees. Realising I'd gone about one third of the way I made the mistake of looking down and realised that I certainly would not make it all the way. Amid a multitude of shouted advice I decided to retrace my steps and just this time to the cheers of the crowd, made it back to safety. I then waded across, and cursed the person who told me that was not possible before I attempted the log!

The refugees are still coming from Bhutan. As I write, another 400 have arrived at the new camp at Beldangi, its second day after opening. We have heard from HUOB that 200 trucks (8,000 people) will arrive within the next two weeks. Maybe the world doesn't care for Bhutan or its refugees. But thank God for the privilege of working with them. I pray that, one day, they will be able to return to their own country, and live in peace. ■



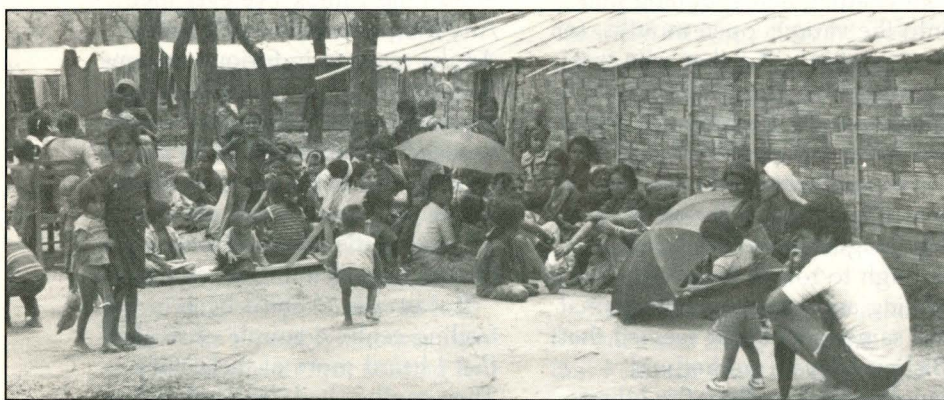
A CASUAL WALK around any of the five refugee camps revealed some very thin, sickly looking children. The worst ones were tucked away inside the huts, too lethargic to be out playing in the mud and rivers.

A feeding programme was a high priority, and that was what I'd come to help set up in Beldangi camp. First of all mass screening of all under-5s, then height and weight of all 'at risk'. Two wildly chaotic days of screaming kids and crowds of people, there were some pretty inaccurate weights recorded in those first two days! Hundreds of children assessed as to whether they should be admitted for 24 hour care, come for daily feeding, or be given a 'dry ration' to take home for the week.

Thirty children were admitted to the 24 hour care, which was housed in six ridge tents initially. These children, mostly under five

PERHAPS SHE NEEDS HER FATHER

Ruth Berry has been working in the special feeding centres for Bhutanese refugees in Nepal



years of age, were all severely malnourished, and the majority sick as well.

Reeta Gurung was a nine year old who managed to slip into the under fives feeding programme. She weighed 12.5 kg (two stones, the weight of an average 18 month old in the west). She'd had a diarrhoeal illness seven months before and had not picked up since, she'd not walked in all that time, and from lying semi-curved ▶

World MISSION Link

An important question — Have you included world mission in your winter church programme?

When we introduced WML we hoped it would help churches, groups, Associations to put world mission on their agenda. Has this happened in your church? In your House Group? In your Youth Group?

There are resources to help you —

The Speakers List —

Made up of people willing to speak about world mission and BMS involvement. Some have lived abroad, some have served with BMS. To use the list contact your BMS Representative.

AVA material, information sheets, maps, leaflets, Prayer letters —

Look through the Resource Catalogue, and ask us for what you need. If you can't find what you want, contact us and discuss what's needed.

Ideas and suggestions for things to do —

Here is one idea you could try. You will need lots of BMS magazines and resource materials, large sheets of paper, scissors, glue, coloured pens. Wall sheets are common in some countries as a way of telling people what is happening and for sharing information. Divide the meeting into small groups. Give each group the task of producing a wall sheet on a specific topic using pictures, stories, etc, cut from the material provided. All the wall sheets are then displayed and everyone given time to read them. *For more ideas ask for the 'What Can We Do?' booklet.*

The effort, care and skill that go into house building would put DIY enthusiasts to shame

up, was now unable to straighten her legs, or even sit unsupported. She had no appetite and had to be persuaded to eat small amounts, negotiating on how much of the plate of porridge she should eat this time!

Each day we'd try to straighten her legs and encourage her to move them herself. She was talking more, and occasionally I'd catch her smiling!

After three weeks she was taking her first hesitant steps, and had topped 17 kg in weight. Most important she'd regained an appetite for food and an interest in life.

The mother of Bishnu Maya was one of the neatest and most beautifully serene looking women of those staying with their children in the feeding centre. She was gentle and patient with Bishnu Maya, trying persistently to get her to eat and drink.

I asked who of her family had come to Nepal from Bhutan. Her husband had not come. He had been put in prison two years before, and nothing had been seen or heard of him since. Two brothers and a brother-in-law had also just 'disappeared' with no news.

A few days later Bishnu Maya was still reluctant to eat, a number of us were sitting in the tent chatting and spooning milk into the various open mouths, (or not so open!). A father who was caring for his daughter threw in the comment, 'Perhaps she needs her father here to feed her.'

Her mother made a quick retort, laughing at the same time. My language was not good enough to follow six people talking and laughing in Nepali at the same time, but it seemed that Bishnu Maya's mother was laughing louder than the others,

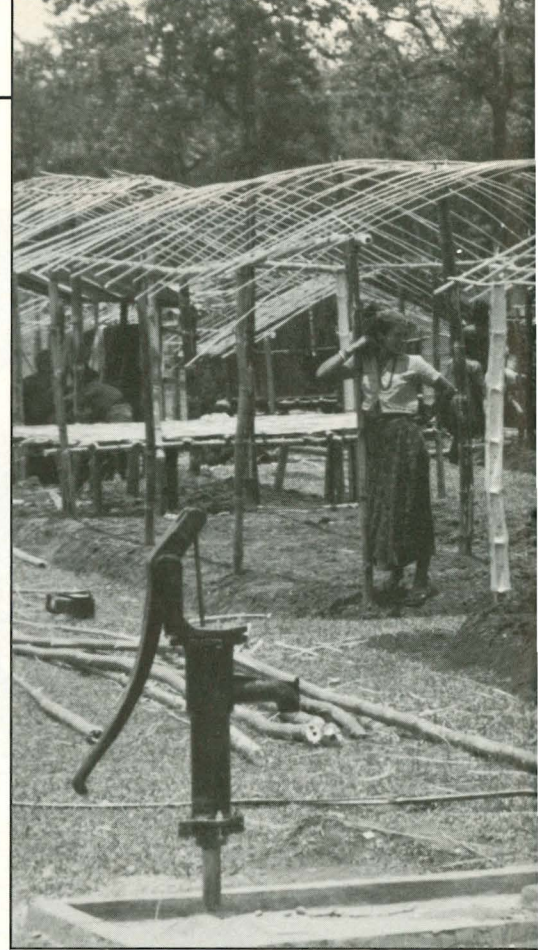
with a hint of hysteria that counteracted the humour. Confused, I didn't want to be a wet blanket on a good joke, but was unsure about what was happening.

I was sitting just in front of Bishnu Maya, so tried gently to bring her mother back to the immediate task of feeding her daughter, to keep her focused on that present moment.

So many in the camps have suffered physically as well as psychologically. They need to express the pain that they've been through. At the moment those needs are being pushed behind the need for housing, food and health care.

She really was the angriest 18 month old I think I've ever met! Anything you tried to do with Anuka resulted in furious screams throwing her head back, arching her back, and kicking wildly with her legs. If it involved food it also meant a rigid clamping together of her jaw! Her 13 year old sister could do little more with her, despite very determined efforts.

It wasn't until she'd been in the feeding centre a couple of weeks, that I heard more of their story. Their mother had died two





months before, of 'jaundice', so now there were eight children and Dad. Anuka had been breast fed and quite healthy until Mum became sick. She'd then had dysentery, and never really recovered. She seemed angry with the world, and to pay the world back was refusing to eat!

The first significant breakthrough came after two and a half weeks. We were sitting outside chatting when it started to rain. Her sister grabbed up some mattresses to take them inside, leaving Anuka sitting. I reached out to pick her up, and she stretched her arms up to me!

My last day before leaving the camp I greeted Anuka with namaste and she smiled! It was a very special leaving present!

It certainly wasn't all success stories. Mangali, a three year old, died in the feeding centre. She was the third child in her family to die in the few months that her family had been in the camps. I heard of another family where all eight of the children had died since they had left Bhutan. For every child we were able to help there were probably another three or four who were not coming to the feeding centre, people so

defeated there was no point in trying any more.

Walking through Timai camp one day I heard some singing from one of the huts. Along with about 20 other curious people I too peeped through the bamboo! About 15 adults were packed into the small room, met together for Christian fellowship. I made my way to the door, and was invited in.

It was a privilege to hear a Bhutanese refugee speaking of how they belonged to Christ, that they had no country, no land, no work, many had been separated from family, but that there security was in Jesus, and nobody could take that from them.

In another camp I met several other small groups of Christians. One told with joy how he was able to freely use his Bible now. In Bhutan his Nepali books had to be kept hidden, or they would have been confiscated and burnt. He also showed a photograph of 16 Christians who had been baptised a few weeks before in a town near the camp.

All the Christians I met asked for only one thing from me — that I should pray for them, and for all in the camps. ■

FUND FOR THE FUTURE

Training/Retreat Centre —
France

ONE of the projects which your money is helping to fund is the building of a training/retreat centre in Provence, South of France. This is a vision of the Social Department of the French Baptist Federation (ABEJ — Association Baptiste pour l'Entraide et la Jeunesse). The construction of this building will take place on land that has been owned by the church since 1930, but has only been able to be used for youth camps in the summer. Once a well-constructed, multi-purpose building is erected, it will be able to be used all year round by French Baptists and other churches outside the Federation. There is a shortage of such centres in this part of France. Once operational, it will be self-funding.

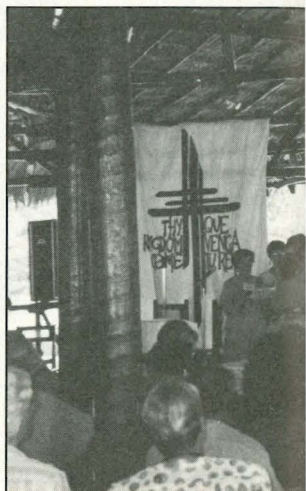
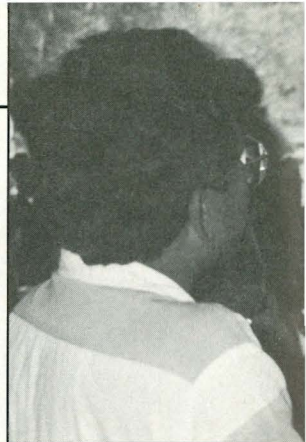
This location is one in which Baptist work has only recently opened up. Ten years ago there was one Baptist Church; today there are six. It is an exciting and demanding work in an area wedged between the two great urban areas of Marseilles and Nice, and with few other evangelical churches to witness.

£18,000 has been set aside, as ten per cent of the total cost of the project, in the Fund for the Future budget. Share the vision of French Baptists — and help them to fulfil it!

*The Conference
Centre*

*top right
Delegates talking to
Daniel Ortega*

*bottom right
Inside the
Conference Centre*



MISSIONARY MATTERS were central to this meeting of 200 Baptists from all over the world. One theme of the conference was the consequences of 500 years of Western influences, including that of missions, on the peoples of the Americas but current crises kept breaking through during the discussions. How could we talk about peacemaking without remembering the troubled times in Burma, Zaire, Rwanda, Yugoslavia or Sri Lanka?

It was appropriate to hold the meeting in a 'Third World' country — a culture shock for people like myself with experience of only the affluent 'North'. To arrive in Managua is a saddening experience. This capital city has been largely left derelict following the earthquake of 1972, such that it seems like a giant squatters camp. On the roadside and at each crossing there are adults and children trying to sell anything from sweets to wing mirrors — the unemployment level in Nicaragua is 65 per cent.

The conference met at La Boquita, a rather down-at-heel resort on the Pacific coast. Our

PEACEMAKING ALL TALK AND ACTION?

*THE INTERNATIONAL BAPTIST
PEACE CONFERENCE, LA BOQUITA,
NICARAGUA, 14-18 JULY 1992*

by Norman Kember

theme was 'Thy Kingdom Come' and this was worked out through worship, study, formal lectures, panel discussions and, most importantly, through encounters over meals. The keynote address was given by the prominent Nicaraguan Baptist, Dr Gustavo Parajon. He reminded us that the struggle for justice and peace is an integral part of the Good News. The churches of the North as much as the churches of the

South must be committed to this evangelical task. He took Isaiah 58:6-11 and Matthew 25:31-46 as key scriptures.

One day was given to issues of race. There was a note of anger in the speeches of the black South Africans. 'Conferences like this are all talk and result in no action.' 'White Christians are more concerned with the troubles of "white" Eastern Europe than the crisis in South Africa where



NO

British colonial policies had sown the seed of apartheid. Why had we not repented?' A black sociologist from New York detailed the failings of the white churches in the USA and the structural racism of that country. An uncomfortable day.

Olivia Dominguez from Mexico re-examined the pre-Columbian religions of America. This is part of the attempt to disentangle the Gospel from the overlay of Western culture and values. I could accept that early religions were 'greener' in their emphasis than much of Christianity. It is harder to believe that the practice of human sacrifice included the acceptance of suffering by the victims on behalf of their community.

Over breakfast, the next morning, I asked some

Nicaraguan pastors how they found these ideas — 'Interesting,' they said, 'but far too academic to be relevant to our pastoral work.' I enjoyed the company of these men who seek against seemingly impossible economic constraints to build up their churches and to act as community co-ordinators for local projects in agriculture and manufacture. It is with some of these pastors that the BMS has entered into partnership.

In panel discussions on 'the Work of Reconciliation' and on 'Peacemaking and Evangelism' we shared in the problems faced by Christians in the 'South'. Many delegates gave accounts of civil war, and conflicts between races, always aggravated by poverty and the rising burden of debt whereas some churches were inward looking and concerned only with their own survival. These reports would have brought unrelieved gloom if we had not also received witness from those who work out Christian peacemaking in their daily lives:

Saboi Jum works as a mediator between the Government and the rebels in Burma — and is therefore considered a traitor by both sides.

Aduke Akirole seeks reconciliation between Muslim and Christian in Nigeria.

Baptists in Bolivia work to relieve the poverty of women in tin mining areas.

The pastors of churches in Nicaragua and El Salvador reconstruct their divided communities through programmes for health and employment.

I also met Bill and Virginia Neilsen from Seattle Baptist Church who brought supplies and money for their twinned church in Managua. Their example shows how we in the prosperous North can support our fellow Baptists through prayer and action. We must also work for justice in international trade so that our friends in the South can be empowered to build their own future. ■

YOUR KINGDOM COME

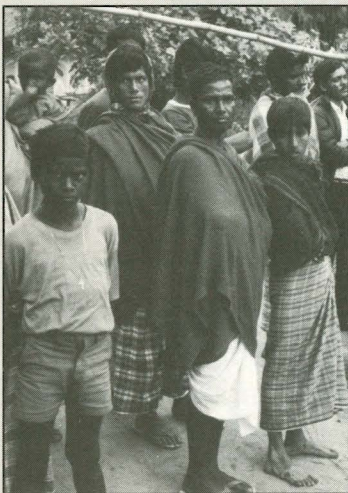
Taken from a statement from the 1992

International Baptist Peace Conference to the global Baptist family.

BROTHERS AND SISTERS, such a kingdom, such a world order of relationship, is in direct conflict with the Reign of our Lord. The issues involved in this conflict are not merely flesh and blood. The struggle is not simply one of competing economic and political systems. Rather it is a profoundly spiritual struggle, a struggle involving idolatry, a conflict requiring all to choose whom we will serve. The choice is clear. If we are to be called followers of Jesus, our lives must reflect the pattern of his life, a pattern of preaching good news to the poor, sight to the blind, release to the captives (Luke 4). To announce such news leads finally to the declaration of the 'acceptable year of the Lord,' the occasion of Jubilee (Leviticus 25) when debts are forgiven and land is redistributed.

Despite the profound despair which grips all creation, we live in hope. We have been captured by the vision of the Kingdom of God (Matthew 6:10), a kingdom based on peace through justice. Therefore, with the power of the Holy Spirit, we pledge ourselves in the struggle for God's Kingdom on earth through the following means:

- 1 Study the Bible for the witness of justice and peace, particularly in international relations.
- 2 Complete our prayers with actions ('Doers of the word and not hearers only' — James 1:22).



- 3 Urge governments and international financial institutions to cancel usurious debt.
- 4 Support the United Nations to reach its potential as an instrument of God's reconciliation. For instance, demand from it to make every effort in favour of the economic recovery of El Salvador, Nicaragua, and the entire region affected by the US foreign policy.
- 5 Call for the ending of the economic embargo and the cessation of the political and diplomatic hostility against Cuba and for the recognition of the right of the people of Puerto Rico to decide their own future, free of 500 years of colonial oppression.
- 6 Focus our resources and efforts on the exploding crisis of racial/ethnic conflict.
- 7 Reclaim our responsibility as stewards of 'the earth and all that dwells therein' (Psalm 24:1).

Brothers and sisters, God is not yet done — with us or with the world. We give up our lives to that coming day when creation itself will be released from its bondage (Romans 8:21), when every tear will be dried, when death will be no more (Revelation 21:4). Thanks be to God!



EX-PRESIDENT INSPIRED BY THE GOSPEL

THE PRESENCE of Daniel Ortega, the former President of Nicaragua and current General Secretary of the Sandinista Party (FSLN), at the International Baptist Peace Conference in Nicaragua, captured the enthusiastic attention of conference delegates.

No less than 19 people, representing twelve countries, took the opportunity to raise issues. Some enquired into the Nicaraguan situation, while others asked for comments about their areas.

Before responding, ex-President Ortega spoke of the inspiration that the Sandinista cause had found in the gospel and expressed gratitude for the participation of Catholic and Protestant Christians in the process which led to the Revolutionary government of 1979 to 1990.

'There has never been a conflict between the Revolution and religion — religion has always been a liberating force.'

He acknowledged the strong Roman Catholic influence within Nicaragua.

'I was introduced to the faith through the Catholic church. I and Cardinal Obando come from the

same, poor area of the country. When we meet we talk of issues like repression, poverty, hunger and the preferential option for the poor.'

Reflecting on the lasting changes brought about by the Nicaraguan revolution, Señor Ortega put foremost the sense of dignity that had been given to the people.

'Prior to 1979 a succession of conservative and liberal governments did nothing to narrow the gap between rich and poor. Now the people have gained dignity and have learnt not only to read and write but to speak out, to criticise and to be masters of their own destiny. This helps them to resist the capitalist avalanche. This is a fight about hunger and unemployment.

'The Revolution has changed bullets to ballots. Electoral defeat does not mean the defeat of the Revolution. The FSLN is still the principal political party.'

He spoke of the needs of the Atlantic Coast region.

'These are partly due to the meddling of the USA and to past mistakes by the FSLN. There is a need for continuous efforts on behalf of the Miskitos, Sumos, Creoles and other people of the region.

'In Nicaragua 70 per cent live in a state of continual poverty but on the Atlantic coast that figure is higher,' he said.

'Much has been done to raise the status of women but this is in danger of being eroded and extra efforts are necessary. The achievement of total integration is not only a problem for women but for all.

'The question of gays and lesbians prompted the passing of a law through the National Assembly, but it has produced double standards — public posturing not matching private practice. There is not complete agreement on the issue.'

Looking at Cuba, the former President said that the cases of Cuba and Nicaragua were quite distinct.

'It is easy to focus attention on secondary issues. In Nicaragua there are appeals to send pencils and notebooks for school children in Cuba. This implies that Cuban children are worse off than those in Nicaragua. In fact here children not only lack pencils and notebooks but also schools. Perhaps we should ask Cuba for help.'

Sympathising with the one and a half million refugees in Croatia, Señor Ortega said that what was happening in Yugoslavia and other developed countries in the West, including the United States, showed the destructive power of violence on human character.

'Individualism and selfishness

produce poverty and misery. As we focus on what is happening within Eastern Europe there are signs that capitalism is exhausting itself.'

He noted the presence of South Africans at the Conference and there was applause when he declared, 'The South African struggle is our struggle too. Are the bullets which are killing people in South Africa made in the USA, Europe or parts of Latin America?'

He was highly critical of the USA and other rich nations seeking to determine strategies for less developed countries.

'The US is trying to assert its global leadership in political terms to compensate for its lack of leadership in moral and economic terms. Wealthy nations are using the United Nations to impose anti-democratic and fascist foreign policies on others.

'Despite the collapse of the Soviet Union the basic struggles have not changed. The issues are as old as history. "How can we get on with others different from ourselves?" Individualism is a denial of the rights of others. The challenge before Nicaragua and Latin America is to deal with issues like hunger, misery and unemployment. Words must be turned into deeds; debate into action.'

NEEDED OVERSEAS

Here are some of the needs that our overseas partners have asked us to fill.

ANGOLA

- Doctor for Community Health Programme.

BANGLADESH

- Couple for theological teaching

BRAZIL

- Church-based community/ social workers
- Nurse for training nurses
- Hostel parents
- Pastors, especially in inner cities in *favela* areas working with the poor

CHINA

- TEFL teachers

EL SALVADOR

- Pastor

INDIA

- Volunteer teacher of Western Music

INDONESIA

- Couple for theological/ discipleship training, 1995 or 1996

ISRAEL

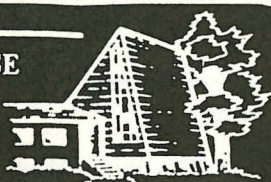
- Anaesthetist

ITALY

- Two pastors

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THE ELDER SON

*The BiCentenary
Sermon preached at
Westminster Abbey,
2 October 1992*

Now the elder son was in the field; and when he came and approached the house he heard music and dancing. He called one of the slaves and asked what was going on. He replied, 'Your brother has come and your father has killed the fatted calf because he has got him back safe and sound.' Then he became angry and refused to go in (Luke 15:25-28).

A renewed call

MY FIRST WORD must be a word of appreciation to the officers and members of the Baptist Missionary Society for inviting me to preach on this occasion of the BiCentenary Celebrations. My wife and I together with countless numbers of Jamaican and Caribbean Baptists are conscious of the great honour bestowed upon us for it tells us that we are recognized and truly accepted as brothers and sisters in the one missionary enterprise which owes so much to William Carey and his colleagues. At the same time, we who are the descendants of African slaves will never forget how Carey proposed in the *Enquiry* a boycott of West Indian sugar because it was manufactured by slave labour and on this day we salute not only the foundation of the BMS but his memory.

Of course, West Indian-BMS ties go back a long way to the mission in Jamaica and Trinidad and Tobago, to the fight against

slavery led by William Wilberforce, Thomas Fowell Buxton and William Knibb to the joint endeavours in Africa in the 19th century with Alfred Saker, John Clark and Joseph Sturge of Birmingham.

So my being here is more than a symbolic gesture, it is a renewed call to those who have been blessed by Christian missions to participate more fully as equal partners with you in the evangelisation of the world. And it is because there is this new realisation needed on our part, and also on yours, of the necessity for increased involvement in evangelisation that our text, this sad commentary on lost opportunity for the renewal of salvific fellowship at the table of Thanksgiving, speaks.

Miracle, mercy and motivation

The Christian Church has always had at its core thanksgiving for the one who was lost and found, Jesus himself spells it out for us in parable after parable and modelled it for us in every miracle and at his Resurrection appearances. There stands at the centre of the Christian faith the table of the Lord and the fellowship of God's people around a table of thanksgiving. It is a fellowship and a thanksgiving

for what God has done for us and it has always been this unexpected, overwhelming grace of Divine pardon and mercy that has motivated men and women in every age and generation to forsake family and friends, home and nation to preach the Gospel of reconciling grace in far away places that others may become a part of that fellowship.

But in our time sometimes I wonder. This parable begins with 'Another time tax gatherers and other bad characters were all crowding in to listen to Him and the Pharisees and the doctors of the law began to grumble saying, "This fellow welcomes sinners and eats with them".'

Where is the joy?

And sometimes I wonder if, as a church, the grumbling and discontent which have so often been a part of our own agenda, have not robbed us of that sense of thanksgiving and joy which is constituent of the Gospel and of the Missionary Movement? Yes, I am aware that on Sunday in several places of the world there will be large churches with many people jumping and singing to the beat of the Gospel band. Oh yes, I am well aware that in other places there will be those who will sit quietly, yet thrill to the majestic music of great and





Dr Horace Russell rehearsing the BiCentenary Sermon at Westminster Abbey

mighty organs and the cadences of robed choirs. And yet others in shanties and in the sticks will in acapella lift their hands to heaven and sing and shout, 'Hallelujah, thank God for saving grace.' But where is that joy to be found and that thanksgiving to be seen on Monday morning in the face of sexism, racism, famine, hunger, disease and unemployment, and the other ills which face society at large?

The city has become in our time the haunt of 'the bad characters' of which our text speaks and they are pressing to come in. I speak of the marginalised of society, the poor, the single parents, the homeless and those of alternative life-styles, the victims of AIDS and of child abuse, the drug abusers and the alcoholics. But the city is the place to which all the people come. Unfortunately for so many of us, it is as it was for the elder brother a disturbing of the church-like peace. Ray Bakke may just be right when he observes that the last seven words of the Church are 'It was never done like that before' and that goes for Missionary Societies too.

Recovered joy

Two challenges confront us as church and as Christians at this time: The evangelisation of the cities of the world which have

become a microcosm of the world itself, and the recovery of joy and Christian courage and nerve within the Church itself. And the both are interrelated. They both come from a response to a fellowship given by God in Jesus Christ to which in joy we live and witness. But if in our time this is to occur then we need also to remember that God's table of fellowship is also a table of forgiveness, not only of God of us but of us to each others.

A woman's tears

There is in the Caribbean a Congress which meets once every four years. It is called Congress on the Evangelisation of the Caribbean and this year it met in Santo Domingo chiefly because it was Columbus 500. I want to close with what happened there. During an evening presentation a hand appeared and it was clear the lady wished to speak but time was limited and so the Chairman ignored her hand. Frustrated, she jumped to her feet and said, 'I must speak. God has given me something to say and I will not be intimidated.' The urgency in her voice was such that the Chairman invited her to the platform and she spoke. She began in tears to confess that as a citizen of the Dominican Republic she had come to feel ashamed at the way Haitians were being treated in the Republic. And she spelled out in no uncertain terms the abuse. Then she said, 'I have come to ask your forgiveness for myself and for my nation.'

And she went on to say to the Haitians that they should appropriate for themselves the promise of Jeremiah 29:10, *I will take up your cause and fulfil the promise of good things I made to you by bringing you back to this place. I alone know my purpose for you, says the Lord, prosperity and not misfortune. . . . I will restore your fortunes and gather you again from all nations and bring you back to that*

place from which I have carried you into exile.

There was not a dry eye in the auditorium.

At this point a revered Haitian pastor got up and went to the platform. He was in tears and he embraced the weeping lady.

He said, 'Madam, I admire your courage. This auditorium belongs to the government whom you openly here have indicted. In the audience is one of the ministers of government and you knew it. I admire your courage. But Madam, I too know my history. There was the time when it was the other way around, when Haitians butchered Dominicans and kept them captive. I now ask forgiveness for that for my people of you.'

At this point there was nobody in the room left seated. We turned to each other to seek forgiveness because each island state, each denomination, had need of forgiveness.

The city of God

My brothers and sisters, that evening the City of God, the New Jerusalem, did not altogether descend upon the assembled company in Santo Domingo. But we got a glimpse of that new city set upon the foundations of God's forgiveness, a forgiveness which even now invites us to sit together at the table of fellowship. For it is a forgiveness across the boundaries of race and tribe and colour and clan; a forgiveness across the lines of gender and class, yes, even across the widening chasm of Living Faiths; a forgiveness and fellowship which neutralizes remembered hate and entrenched historical positions because despite it all we know deep in our hearts that we are all God's children, who by God's grace must sit down as sons and daughters, not as anything else, to table in the Father's House.

The Revd Dr Horace O Russell is Dean of the Chapel and Professor of Historical Theology at the Eastern Baptist Theological Seminary, Philadelphia, Pennsylvania, USA



Vandals

The visit of the Karen Baptist choir to Britain was marred by the action of vandals thieves.

Twice over the same weekend, whilst in Ebbw Vale, their coach was vandalised. The emergency door was broken and wing mirrors smashed. They were still able to use the coach, after some temporary repairs, and fortunately nothing was actually stolen on that occasion.

Here to take part in the BMS BiCentenary celebrations, the choir delighted packed audiences wherever sang.

The performances in Wales, according to BMS Area Representative, Jim Clarke, who organised the tour, 'all went brilliantly. And on the Sunday afternoon in Wales, in spite of everything, they sang at the closing service of the Garden Festival in Ebbw Vale.'

Later the same week, in South Norwood, the coach was attacked again. This time the thieves were more 'successful' taking £90 in cash and three cameras.

Tidal Wave

According to scientists, many lives could have been saved if an alarm, similar to those in place in Japan and Chile, had been installed in

Nicaragua. As it was, on September 8, 105 people were killed, 63 are missing, 489 were injured and more than 14,000 others directly affected by the tidal wave that swept onto the Pacific coast.

A majority of the dead and injured were children and the elderly — people incapable of withstanding the force of the waves.

The government claimed 1,143 houses were destroyed. More than 250 fishing boats were ruined or lost and boat motors, fishing nets and other equipment were smashed or carried away by the waves.

Nicaragua possesses only three seismographs, none near the coast, and no funds are available for installing a warning system.

Evangelical Rebellion

'There is nothing to celebrate, nothing to rejoice about in this quinquennial,' said Argentine pastor, Felipe Adolf, secretary general of the Latin American Council of Churches (CLAI). He was speaking at a continental meeting on the theme '500 Years of Martyrdom and Hope,' since Columbus landed in the Americas.

'The only thing that we can do as Christians is to be sincerely repentant and ask for forgiveness for all

the injustices committed against the indigenous nations and the black people of the continent.

'Our obligation today is to put ourselves on the side of the oppressed, of the displaced, of the marginalised of our land and struggle as Christians so that their clear right to liberty, to life, to health, to education and to housing be recognised and accepted.

Bishop Federico Pagura, president of CLAI since its foundation in 1978, said that an 'evangelical rebellion' is necessary on the continent to bring and end to the current system that 'for too long has used the cover of Christianity to hide the most aberrant and scandalous acts against the dignity and sacred character of humanity and of all creation.'

Pagura believes that a conversion in the ethics and conscience of Latin American society is essential to change the systems that 'negate life.'

The CLAI meeting called for the churches and Christians to leave behind the paternalistic character that marked their work with indigenous communities during the last decades and to begin accompanying these oppressed peoples in a life-giving project that they themselves lead.

Nepal Crashes

The United Mission to Nepal has lost personnel in two successive air disasters. Andrew and Helen Wilkins with their three children, who were returning to Nepal for a second term of service, died when a Pakistan International Airline plane crashed on its approach to Kathmandu. Andrew was an

engineer with Interserve.

Two months before, Martin Hoftun, who was also seconded to UMN, was killed when an aircraft of Thai Airways crashed in similar circumstances.

The United Mission said, 'It is very hard to deal with this new loss of an entire family who had so much to give to God's mission in this land and so much of life yet to enjoy. We thank God for the Wilkins family and their dedication to serve others in the name of Christ. May we all be reminded of the uncertainty of this life and love in joyful service that whatever comes we face in the confidence that nothing can ever separate us from the love of God in Christ Jesus.'

A service of memory and prayer was held at UMN Headquarters on 29 September.

Take Less — Give More

A call for Europeans to 'take less and give more' was made to 70 representatives of church denominations, missionary organisations and development agencies in Britain and Ireland when they met in Glasgow for the second annual meeting of the Churches' Commission on Mission (CCOM).

Walter Eigel of the Brussels based Catholic Africa Faith and Justice Network, described the plight of the typical migrant driven to Europe from Africa by poverty caused by low commodity prices, debt repayments and structural adjustments imposed by Europe and North America. 'The solution to the "refugee problem" in Europe,' he said, 'is to tackle these root causes by Europeans taking less and giving more.'

Frans Bouwen, of the

Conference of European Churches, urged the Commission to be clear about the distinctions between refugees with recognised rights, asylum seekers (often treated as technical problems or as 'potatoes') and displaced persons who are usually unrecognised.

He said that there should be no distinction made between 'political' and 'economic' refugees. Both are persons made in the image of God and driven from their homes by dire circumstances.

In the Bible studies Christopher Duraisingh of the World Council of Churches called on European Christians to re-discover Biblical understandings of God's mission. Over against the rising xenophobia, mission in Europe should aim to create a household of companions in which all are welcome.

Modern Europe is after everything and before nothing, reproducing trivia and holding nothing sacred,' said Sister Gill Goulding, another participant. She urged the cleansing of 'the doors of perception' and a readiness by an increasingly cut-off church to attend to the people without power in our society.



BICENTENARY CELEBRATIONS 2-3 OCTOBER

*Top left:
The Baptist crowd outside
Westminster Abbey*

*Top right:
Paina Tangtrakulpaisan from
Thailand led part of the
intercessions in the Abbey*

*Top right centre:
Reg Harvey led the opening
prayers in the Abbey*

*Top left bottom:
Helen Matthews played
Widow Wallis at Kettering*

*Top right bottom:
Both Westminster and
Kettering gave opportunities
to meet people from all over
the BMS world*

*Bottom left and right:
More than 3,000 people
attended the Welsh Family
Day at Llanellwedd on
3 October*



THE GROWING CHURCH IN CHINA

David Edwards, former BMS missionary in China and Bangladesh, revisited China in 1985 and again in July this year.

THE CHURCH is growing at an amazing pace. The evidence of this is widespread among the provinces and cities visited. These included Guangzhou, Guilin, Xian, Nanjing, Shanghai, Hangzhou, Shandong and Beijing; and we met church leaders at each centre.

In Xian the Dong Guan church was packed, with several hundred seated on forms outside. People everywhere, all with Bibles and hymn books.

Shanghai, at Grace church. Two church buildings in use, with 6,000 in attendance. The church uses closed TV to relay the services, also runs a Sunday School, and a free medical clinic after services.

At Jinan during the Theological Seminary vacation, a one month lay preachers course was in progress, 120 attended at their own expense.

At Hangzhou. The church has five associated meeting points (house churches). At Zhoujiang a new church has just opened; the building is six stories high and the auditorium seats 3,000.

In Shandong, in 1985 there were 60 churches open. By December 1991 that had expanded to 851 churches. Eighty-three new churches were opened last year, and the present number of meeting points is 2,672.

In at least four provinces there are over one million Christians in each, and in Henan it is estimated there are at least one and a half million believers. As meeting points become



Top: David Edwards receiving a scroll at Shandong congratulating BMS on 200 years. Bottom: Handing it to the BMS Chairman at Kettering

established they gradually apply to the Religious Affairs Bureau (RAB) for permission to build a church and this often includes a land grant. In recent times the RAB have been informed they are to adopt a more open policy towards religious minorities, and so are proving helpful and co-operative.

We visited Zhouping (Chouping) and Zhoucun (Choutsun) former BMS mission stations. In the Zhouping area there are five churches and eleven meeting points. Since 1981 there have been 1,200 baptisms, with 324 last year. In the Zhoucun area there are nine churches with 67 meeting points. A new church is soon to be opened at Wangcan; it will seat 800 but the comment made even before the building is completed is, 'Too small!' 'The senior pastor of the Zhoucun church, Pastor Zhu Xiu-lin said, 'BMS missionaries sowed the seed, and we are reaping a wonderful harvest.'

Since we were the first representatives of the overseas church to visit them for 43 years, we were able to bring blessing and rich encouragement. In turn they expressed their gratitude to the BMS for the dedicated services rendered by so many in decades past, and requested us to bring a beautiful scroll home to the UK as their token of sincere thankfulness.

What are the reasons for this overwhelming growth?

The principal of the Hangzhou summed it up:

1. The evangelical nature of the Church in China. Those who had endured the cultural revolution were now convinced of the power of the death and resurrection of our Lord to redeem everyone.

2. The failure of the traditional religions. During 1966-1976 all temples, mosques and churches were closed. Since Buddhist temples

and Moslem Mosques are slow to reopen, people are finding comfort and new life in the Christian church.

3. The great contribution of the United Bible Societies in creating the Amity Press at Nanjing. Over six and a half million Bibles have been printed and distributed; this includes scriptures in Korean for Korean Christians in North East China, and tribal editions for the south. Arrangements are being made to supply the meeting points with Bibles, so it will be preferable for Bibles not to be smuggled in from abroad, as this flouts Chinese law, and Christian leaders in China have to apologise to the communist authorities for the illegal activities of overseas Christians.

4. Perhaps the greatest reason for church growth is the quality of Christian living. There is such a strong commitment to Christ that non-believers keep coming to Christians and express their desire to get the hope and peace that Christians enjoy.

So the church is expanding. In Zhejiang province in one district that covers nine counties 50 per cent of the people are believers. It is called 'The Jerusalem of China' and it is where the intention was for it to be a communist stronghold.

On the occasion of the BiCentenary of the BMS let us give thanks to God for this wonderful harvest. It exceeds anything that the Mission or missionaries could have hoped for. Their devotion and endeavours through evangelism, medicine and education have indeed been blessed by almighty God. Today the Holy Spirit is guiding the church in China and we can continue to share in their progress through believing prayer that they will bring great glory to our Lord Jesus Christ, their Redeemer and ours.

MISSIONARY MOVEMENTS

DEPARTURES

Jane Andrews to Nepal
John and Norma Clark to Brazil

CONGRATULATIONS!

To Jane and Les Bromley
on the safe arrival of a daughter
on Monday 5 October

ACKNOWLEDGEMENTS

LEGACIES

| | |
|------------------------|-----------|
| Mrs Mabel Nicholls | 100.52 |
| Mrs Dorothy Vera Tyler | 1,000.00 |
| Miss M C Snow | 15,000.00 |
| Mrs Vera Rosalie Cook | 1,000.00 |
| M V Bamford | 468.91 |
| Mrs Doris Lake | 794.56 |
| The Revd George Hicks | 1,600.00 |
| C A Gibbon | 148.69 |
| Miss E McCandlish | 793.97 |
| Mrs M A Elcock | 100.00 |
| Violet Hedger | 10,000.00 |
| Mrs May Harvey | 10,000.00 |
| Margaret Flemons | 1,021.10 |
| Mrs G M Rose | 2,780.37 |
| M R J Whitton | 2,301.30 |

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Medway: £46.00; Anon: £10.00;
Borehamwood: £5.00; Anon: £50.00;
Darlington: £50.00; Wembley: £30.00; Anon:
£9.37; Merton: £500.00; Rugby Fund for the
Future: £16.00; Rugby Fund for the Future:
£15.00; Rugby Fund for the Future: £100.00;
200 coins Harvest Appeals: £30.00; 200 coins
Harvest Appeals: £200.00; Swanage: £40.00;
Anon: £80.00; Notts: £10.00; Notts: £20.00;
Anon: Fund for the Future: £500.00; Give as
you earn: £58.45; Anon: £25.00; Anon: £6.00.

REDISCOVER THE ROOTS!

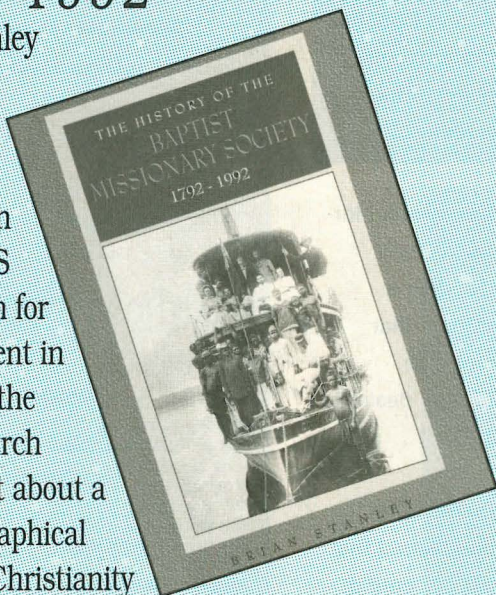
THE HISTORY OF THE BAPTIST MISSIONARY SOCIETY

1792 - 1992

by Brian Stanley

T & T Clark £29.95

From its founding in 1792, the BMS set the pattern for a new movement in the history of the Christian Church which brought about a massive geographical expansion of Christianity in the last two centuries.



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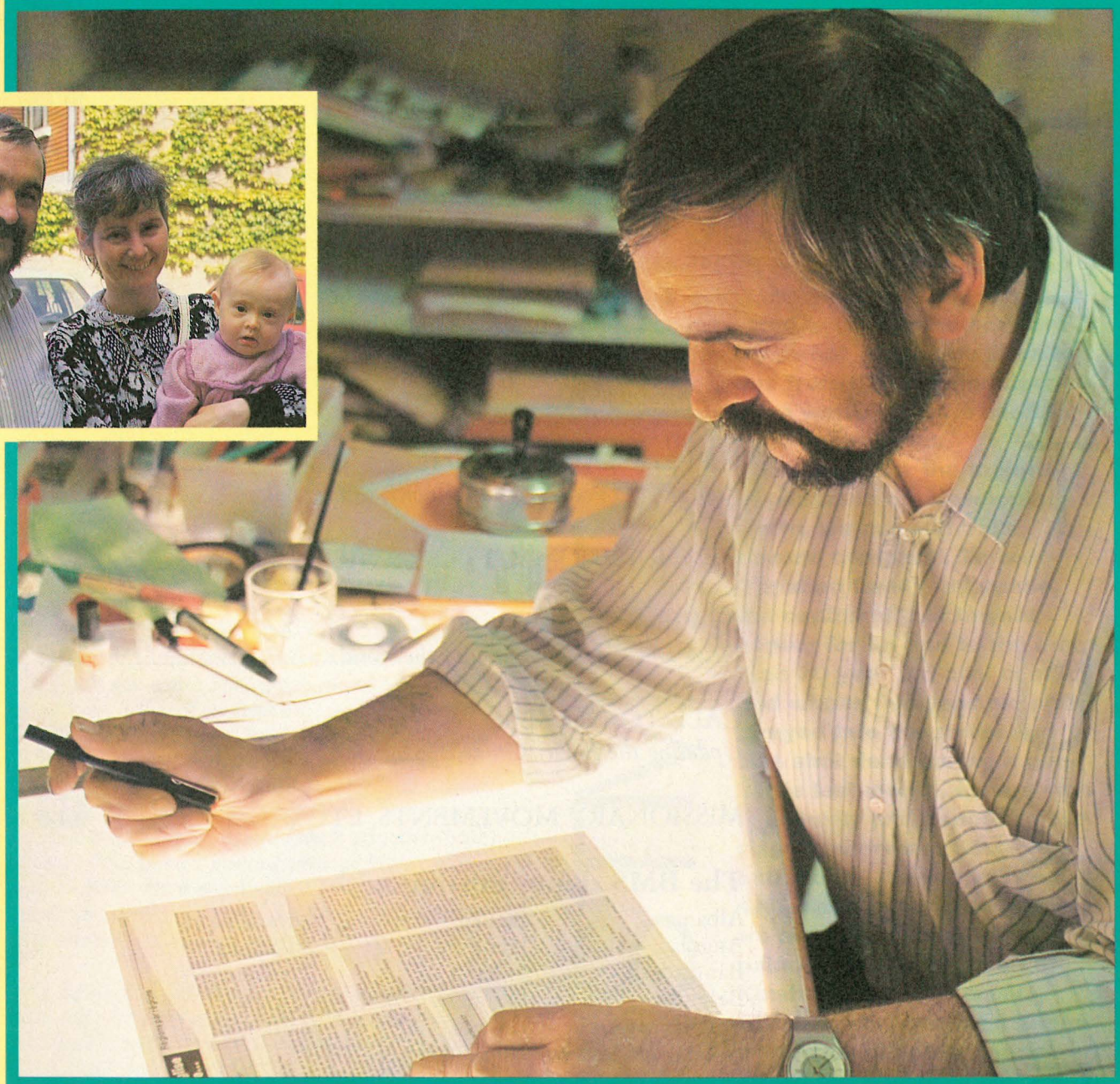
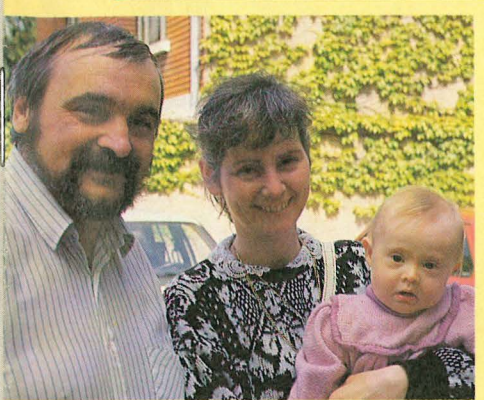
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HERALD

MISSISSI ONARY

GHEISTRASSE 31
BOSCHLIKON, SWITZERLAND

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SEEING CHRIST IN THE FACE OF A CHILD

DECEMBER 1992

PRICE 25p



Cover picture:
Hubert de Coligny
with his family

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HERALD

IT WAS CHRISTMAS morning in Bangladesh and people were arriving at church, amongst them a woman, leading a calf.

'My cow gave birth to this calf and now it is weaned I want to offer it to God.' After the service the calf was auctioned and the proceeds used for the work of the church.

A love-gift to God in thanksgiving for the gift of His Son. How many of us will be making similar gifts this Christmas? It is not going to be an easy Christmas for many redundancy-hit families in Britain. Some are restricting the number of presents they are prepared to give and others are putting a limit on what they are willing to spend. A change from the over-indulgence and overspending we've become used to during the last 20 years or so.

However, for the majority of people in the developing world, we are still 'rich beyond compare'. To the Christian family in Luanda, the capital city of Angola, hoping for an end to the more than 30 year old civil conflict and whose five year old child strayed into the street and was shot dead during a gun-battle last month, we are rich in security and peace. To the street children of São Paulo and Rio de Janeiro with no safe place to lay their heads, we are aristocrats living in palaces. To the children of Kinshasa, whose parents, with bags containing millions of worthless notes, cannot afford the basics of life, we are true millionaires.

So let's follow the example of the Bangladeshi woman and make a love gift in thanksgiving to God. Why not offer as much towards God's mission of love and care in the world today as we shall spend on ourselves this Christmas!

THE VERY BEST CHRISTMAS PRESENT

ONE YEAR ago, Hubert de Coligny and his wife Cathy sent out their Christmas cards. Inside was a photograph of their daughter, Eve-Angélique, delivered to them on 14 December.

'She is our very best Christmas present,' they said later, Hubert remarked, 'She is truly the image of the Lord in our home. That's why we called her Eve-Angélique.'

Hubert de Coligny, a true French aristocrat, is in charge of the Baptist printing press at Massy, just outside Paris. He is a committed Christian who is not afraid of telling the story of his Christian pilgrimage as any visitor to Massy can testify. . . .

MY EARLIEST 'spiritual' memory is a story mother told me when I was five years old. I was being silly and had hidden myself in the dark.

'A black ant, on a black stone, during a black night — but God can see it,' she said.

So my idea of God was of one who spied and noted down in a little book every stupid and naughty deed, for one day we shall be called to account. It was not reassuring because nothing escaped Him.

When I was about ten, during mass at boarding school, one sentence rang a bell. *I am the light of the world.*

I discovered, by simple deduction, that if he was light then I too would be able to see the little ant, merely by being close to Him. God, therefore, was

CHRISTMAS

THE VERY BEST



CHRISTMAS PRESENT

◀ not just a 'bogeyman'.

The Lord was working within me.

Brought up in the Catholic faith, I went through all the different stages — private communion, confirmation, solemn communion.

Then when I was about twelve, I was the victim of a serious accident and came very close to looking death in the face. During a stay in a special hospital, I watched a lad about my age, pass away. During those long months my thoughts turned towards matters of life and death. So many questions without answers! But one stuck out more than any other and became an obsession: 'Why?'

When I returned home, completely healed — considered something of a miracle — my inner rebellion, which had been simmering away for some time, boiled over. Anything to do with God or religion filled me with loathing. I rejected it out of hand.

Life resumed little by little and I was apprenticed to a printer. Discovering life and its pleasures, I considered religion as nothing more than a refuge for bigots embittered by life. Then one day, during a visit home, I decided to

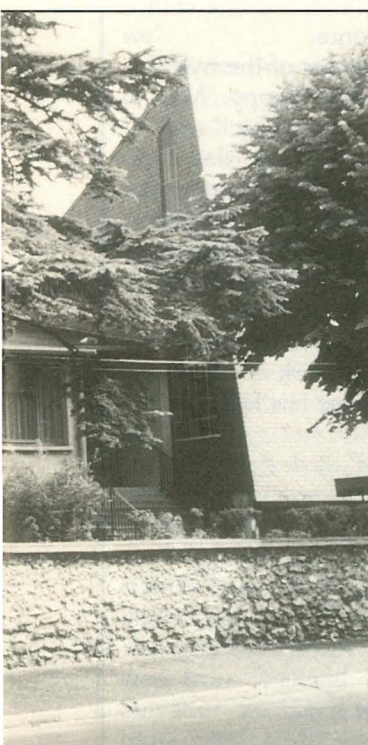
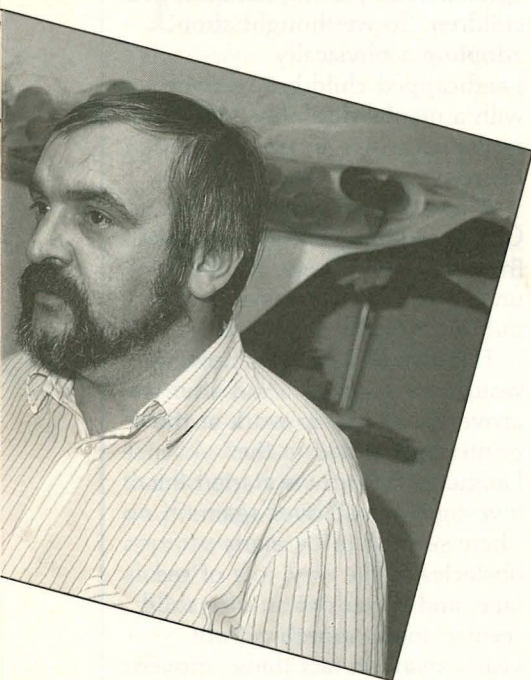
Above: Hubert de Coligny

Below: The French Language School at Massy

Below right: Computer typesetting in the printshop



CHRISTMAS



see what was happening at Taizé, a little village about 40 kms away. I'd heard there were 20,000 young people there. Imagining it to be some pop-festival, I went along, but discovered something quite different.

The great surprise was that all my ideas about God and religion were turned inside out. For the first time I saw young people of my own age praying, or more exactly speaking to God. But they acted as though they were speaking to someone face to face, someone living and present. Until then I'd looked at prayer as a kind of bargain. 'Our Father,' 'I worship you,' . . . recited and carefully totted up as on a primitive adding machine.

An encounter with an American girl opened my mind to the subject of God. She spoke about new birth, about the Bible, and also about the door behind which someone was waiting, ready to enter into my heart and to help me if I was sincere in wanting to go further forward.

I didn't understand much about it at the time, but I was certain these encounters were going to leave their mark. Confused feelings of joy and sadness, mingled together, overcame me.

The Lord was working within me.

Work and leisure took over my life again in the months which followed until one day, when I was feeling down, memories of Taizé came back. Remembering the advice I had been given, I opened a Bible and read, 'For my yoke is easy and my burden is light.' I could visualise the illuminated yoke installed in my parents' living room. So I offered my first prayer to the Lord!

'Yes, I want to open the door behind which Jesus is waiting. I want to take this yoke but I want Jesus to place Himself under the yoke alongside me, because I don't know where to go. I want Him to show me the way.'

That was in 1973. The Lord came into my life and answered me straight away. This certainty of being heard is something inexpressible. A great peace swept over me and my heart overflowed with joy. *The Lord was working within me.*

The Lord continued His work within me on the road to conversion. He put Cathy in front of me. The very first time we met she asked whether I was a Christian.

'Yes,' I said, 'I'm a Christian, but not practising!'



'Oh, that's just like me,' she said. 'I'm a sportswoman, but not practising!'

That surprised me and made me smile. Cathy explained that 'Christian' meant a disciple of Christ. Cathy also taught me about repentance. I knew that Jesus had died for *our* sins, but I never felt personally responsible for them. Faced with all the sins committed by the millions of people in the world, my sins were nothing. When I understood the difference between *our* sins and *my* sins, I wept. The Lord had become personal to me. He had saved me by dying for me, personally as for each person in the world, yet it is necessary to understand and not just to hear.

Cathy accepted me as her husband, and Jesus became the centre of our union. We asked His will for our lives and He answered our prayers beyond all our hopes in calling us into His service.

No, not as a priest or pastor. My ideas about service at that time were such. But as a printer of *Croire et Servir* amongst other things. The Lord has given us a family, brothers and sisters, with



whom to live a Christian life worthy of that name. It is the family of the Church. Prayer also has become as indispensable as oxygen. *Today the Lord is working within me.*

That's the story of my conversion, but the Lord has done many more things in our family. In particular He has given us a little girl. Her story is very special since she existed in hearts for ten years.

We believe the Lord was working within us leading us to 14 December 1991 when we adopted a baby girl with Downs

syndrome. We have three children, a boy of 16, another who is eight and now a little girl.

After our first child we wanted another, but nothing happened. We considered adoption and visited many agencies. We saw plenty of places where we could 'purchase' a child for adoption, but that didn't interest us. Then we found a society which specialises in placing handicapped children. So we thought about adopting a physically handicapped child but not one with a mental disability. We filled in the necessary forms and sent them off.

A month later, we learned that Cathy was pregnant and stopped the adoption process. We didn't understand what was happening, but said, 'Thank you Lord!'

The idea of adoption, however, would not go away. And after we arrived at Massy to work at the printing press and in the Language School we started the investigations all over again. There seemed to be many obstacles in the way, lots of red tape, and the adoption of a child seemed many months, if not years, away. In fact things moved very quickly and smoothly towards adopting not a physically handicapped child, but one with Downs syndrome.

At first the older of the two boys was not very happy. 'My friends will shout "gol-gol" and laugh,' he said. We regarded it as a decision for the family and not just the parents and so we spent time talking about it and praying. In the end our son volunteered to post the letter of acceptance.

Through our lives the Lord has been doing His work and now, every day, we see His face in Eve-Angelique. ■



One of the classes in the language school

MULTI - LATERAL EUROPE

Steve and Carolyn Green out and about with a very special team.

TWELVE YEARS without regular use of a telephone can have a strange effect. When someone calls you with an outlandish request, you have no skills, finely honed with which to refuse.

And so it was. An innocent sounding Viv Lewis with a flattering sounding commission, 'Can Steve lead a multi-lateral Team on a visit round Europe? Just driving and translating.'

It sounded straightforward and we still hadn't had any holiday. With what was probably our last sensible thought, we suggested that seeing there would be ladies on the visit, would it not be appropriate for Carolyn to go along?

Once we'd said 'yes', we suddenly realised what we might be getting ourselves into! Too late. Viv is so nice; he'd even been in Zaire with us! We couldn't back out! Well, could we?

We met the six other members of our team at the Abbey Road Language School and tentatively eyed each other, and realised we were to be together in the close confines of a minibus for the next four weeks. We wondered if calling 'four weeks' a month would make it sound any better, but it didn't.

So who were we? We were a brilliant BMS idea. No we are a brilliant idea, but that's getting ahead of ourselves. We were an idea to bring someone from each country where BMS has been working, and give them the chance to see the BMS and Baptist work in other countries. We were the Europe tour. We were from Thailand, Brazil, El Salvador, Scotland, Sri Lanka and India. Steve and I are British and

have worked with the Baptist Church in Zaire for twelve years.

We should have had three other members right at the beginning, but for the usual sorts of third world reasons (visa, passports or tickets not being available in time) we started without Zaire, Angola and Nicaragua.

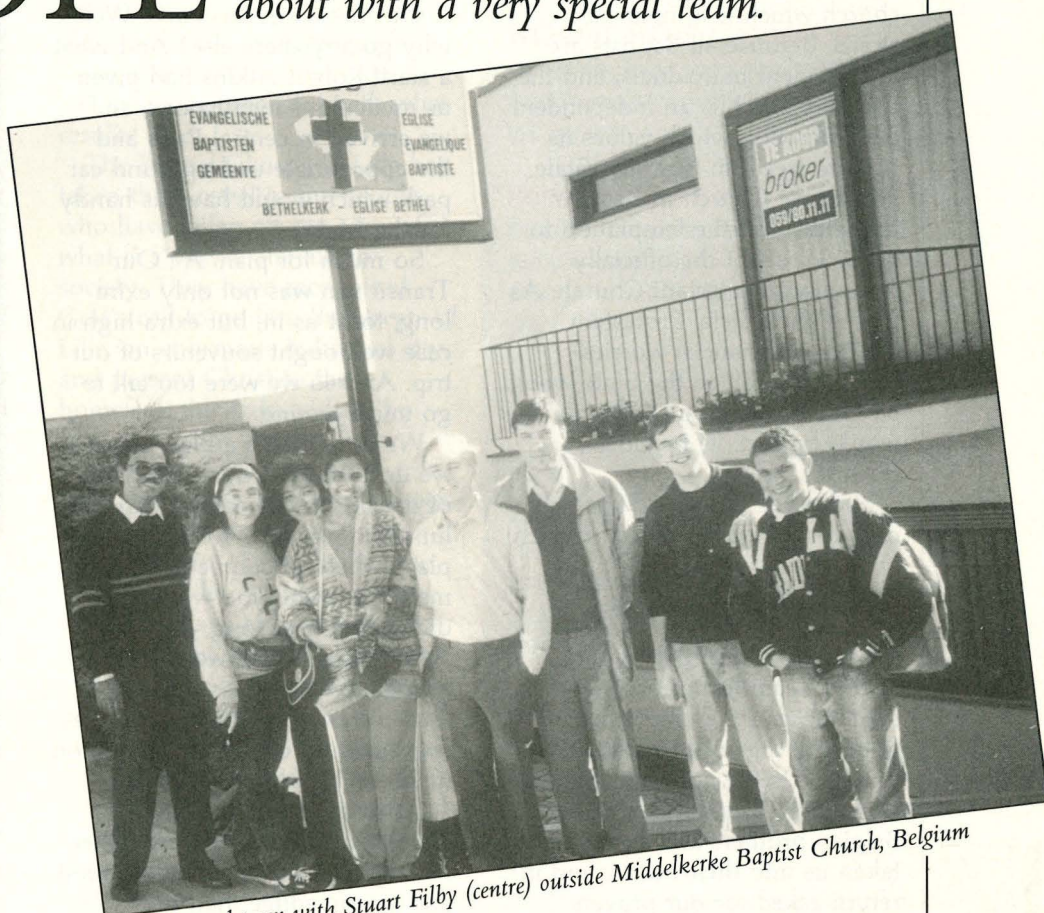
We were scheduled to leave for Belgium and France, return to England, Scotland and Wales and take in Didcot and Westminster Abbey.

After a day at Abbey Road singing, praying and sharing together in a number of our possible 21 languages, an open top bus tour of London and a crash course on Continental culture, we set off for Dover and

the ferry. We had the bus, passports, £200 and our Bank cards, nervous expressions and seasickness pills.

Some of us started our cross cultural education by watching *Wayne's World* in the cinema on the ferry! The multi-purpose expression 'facilities', originally intended to mean comfort stop, coffee stop and so on we had to stop using in France because it meant something else. If you ever come across one of us, ask us how you say 'horse', and you'll get the same nonverbal response in Thai, Singhalese or Glaswegian.

Belgium may mean many things to many people; Maastricht perhaps, or Anderlecht; chocolate or beer.



Multi-lateral team with Stuart Filby (centre) outside Middelkerke Baptist Church, Belgium

But to the BMS multi-lateral group it meant wonderfully warm welcomes, real interest in us and where we came from and what our churches were doing.

It also means a small, tough, fighting and persecuted Baptist church which is in financial straits. Because all Baptists are independent individuals, and the Baptist Church is an independent denomination which values its right to freedom from the State, the Baptist Church in Belgium has withstood the temptation to become part of the officially recognised Protestant Church. As part of the official Protestant church, its financial worries would be over, as the State would pay the pastors, but its hands would be tied, its precious freedom gone.

Sadly, the Catholic State will only recognise the official church, and Baptists are regarded as a sect and penalised through taxation and other restrictions.

Members of a BMS Youth Action Team leafleted Ostend this summer, and the church was fined. All this in the heart of Europe. Do we not have freedom of religion? We felt that our Belgian brothers and sisters had taken us into their hearts, and in return asked for our prayers.

We continued to France, feeling nothing would be able to supplant the experience we had just had. All of us knew that we didn't value our freedom to say

The team with Robert Atkins, Versailles, France

and do as we pleased nearly enough. The nearest we could feel was from the experiences of Pradeep from India, and we were shocked.

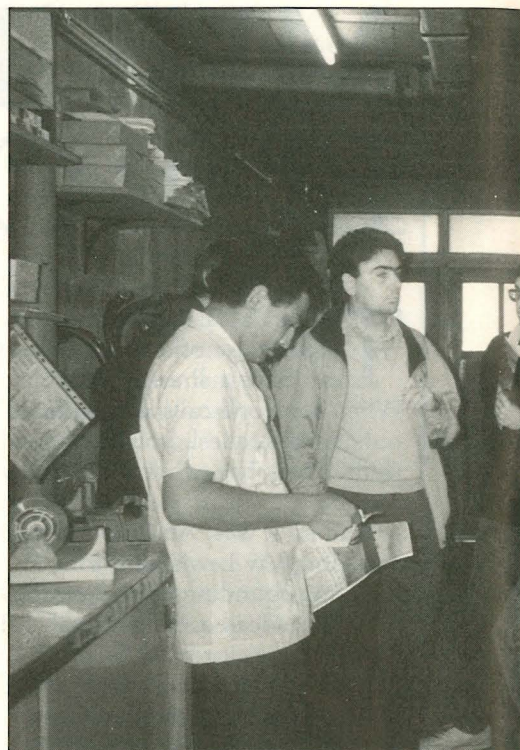
Our first stop was Paris! Well why go anywhere else? And what a start! Robert Atkins had given us meticulous instructions, and we arrived in central Paris and the appropriate underground car park which would have us handy for the Metro.

So much for plan 'A'! Our Transit van was not only extra long, to fit us in, but extra high in case we bought souvenirs of our trip. And so we were too tall to go underground.

We didn't have a plan 'B' so we devised one which consisted of driving round central Paris at lunchtime looking for a parking place where of course it didn't matter how tall you were but it did matter how long you were. As this was before we had acquainted ourselves with the 'bump-the-other-chap-out-of-the-way' method of parking, common in Paris, it took a long time!

Arriving at the Baptist Federation office, we were rather more interested in 'facilities', food and strong coffee than the intricacies of Baptist church life! Our priorities dealt with, we gradually recovered our happy spirit!

We also found that our



Nicaraguan, Pedro, had managed to catch up with us, but that he spoke zero English, was very tired and that Sandra's El Salvadoran Spanish didn't always catch his meaning.

Our combined Oriya, Singhalese, Thai, English and French didn't help either, but there was a glimpse of light when Nilsen's Portuguese seemed to be the missing link. We found that the greatest barrier to sharing the gospel of Jesus in France is the insularity of French family life and its self-sufficiency.

S H A N G H A I

A C H I N A O P P O R T U N I T Y J U N E 1 9 9 3 - 1 9 9 4

Are you interested in Christianity in China?

Do you have a Christian commitment? Are you aged approximately 20 - 25

We are looking for someone to participate in the programmes of the YM/YWCA in Shanghai and at the same time study some aspects of Chinese culture.

July 1993:
Orientation at YMCA Training College, London.

Mid-August 1993 - March 1994

Placement with YM/YWCA Shanghai, including a period of travel time on completion.

April-June 1994

3 Months work placement with YM/YWCA in UK. The successful candidate

will be expected to raise the return airfare to China. All other expenses in China will be covered. Applicants should note that some experience of youth work would be an advantage, as would an ability to communicate in Chinese. Please send a stamped addressed envelope for

details and application forms to:
Department for China Study and Relations, Council of Churches for Britain and Ireland, 35-41 Lower Marsh, London SE1 7RL. Tel 071 620 4444

Completed applications to be returned by 31 December 1992



Perhaps this is an easy answer to a hard problem, for even the most self-sufficient have spiritual needs, and in France there is a great interest in the Occult, and because of residual knowledge left over from an older strong Catholic influence, people are susceptible to the false spirituality of the New Age. Even the Catholic Church regards France as a mission field. There is no opposition from the secular State to religious activity.

We worshipped with French, Korean and Rumanian Baptist congregations who use the same buildings in Paris and prayed with the Atkins and other French Christians. The church is definitely alive, which is the good news, and there are good opportunities to use music and radio to make people aware of the church's existence. But the real evangelism is done one to one, and that is hard graft. It's not an easy option anywhere, but it does seem harder in France. You have to be aware of the spiritual battle in hand, or you would become very down-hearted.

After Paris came Lille. We call it our Lille-experience, because it's

hard to call it anything else. We had heard that in Lille the church was 'a community', and to be truthful that scared us, and we were right to be scared. Seeing a body of people living right on the edge is something you can't walk past. You have to be aware that God could call us to live in the same way, or in another equally nail-biting fashion. But with what results!

The Baptist Church in Lille has taken the Gospel to the people who have fallen off the edge of what is a very materialistic society. They have recognised God's call to go into the streets of Lille, an enormous industrial city, and present Christ to the homeless, the drug addict, the inadequate, the abused. They don't just meet them in the street, they invite them into their homes.

As we talked with and lived with that part of us which is the church in Lille, we knew that we would go back to our own places very different in our outlook on the gospel in practice. We saw too that Christians must be involved in fighting all injustice, economic, racial and moral, if any of us wants the Gospel we preach to be taken seriously. Ask us about Lille. There will be one of our team in a country near you!

We'd seen European culture in the raw, and were beginning to form our opinions. Some of us had come thinking that Europe was the place to be emulated, and found instead that there was a coldness and distance between people that would be unthinkable in India or Zaire. We found that putting the gospel into action on the streets was putting your life at the mercy of drug dealers, whereas in Nicaragua it was the military who were the threat. We found Europeans breaking their hearts over a relatively few homeless, while in Brazil we were letting thousands of street kids die with a shrug of the shoulder. We were re-evaluating the ideas we'd had, not just about Europe, but about ourselves. ■

To be continued



ROOM FOR CHANGE

This is the name chosen for the 1993 Staff Teams. How many remember the last name?

ROOM FOR CHANGE

Does it raise questions in your mind? Are you already asking who should change, or where change should take place or how?

ROOM FOR CHANGE

An event for the whole church, young and old. An afternoon of workshops and seminars, experiences and action. An evening presentation which will surprise, involve, encourage and challenge you. An event which will provide inspiration for the Sunday services the next day.

There will be 22 'Room for Change' events — from Edinburgh to Torquay, Ipswich to Swansea. Look out for the details on the back page.

ROOM FOR CHANGE

Most of the local groups hosting 'Room for Change' have started planning. There is a lot to do — getting publicity off the ground, finding people to run a creche, preparing volunteers for the children's programme, providing refreshments and organising the Sunday programme in local churches.

ROOM FOR CHANGE

For the last event some people travelled many miles to be at the event. Do you know where and when your area will host 'Room for Change'? Have you booked the date in the church diary?

If you've answered 'no' to the last two questions, how about a New Year's resolution? To get your church involved!

Happy Christmas!

The name of the last Staff Teams event was, of course, 'No Small Change'.

CAMBRENSIS EN FRANCE



ONE HUNDRED and sixty years ago the first Baptist missionaries arrived in France, as Welshman John Jenkins went to preach the gospel at Marmaix in Brittany. And this year is the tenth birthday of Cambrensis, the South Wales Baptist Choir. Mix these ingredients, add an invitation from the BMS to Cambrensis to cross the channel in BiCentenary year, and you end up with *Cambrensis en France* — a two week tour to Paris, Versailles, Orléans, the Loire Valley and Brittany.

Two of Cambrensis' former members, Robert and Catherine Atkins, are now working for the BMS in Versailles. They were with the choir when we made our first European trip in 1989 to the European Baptist Congress at Budapest.

It was never going to be easy, taking 53 people, including a dozen children, on a 14 day tour

which included eleven concerts and services. It would have been tiring without the problems of a coach which broke down, some serious mosquito bites on exceptionally hot days, an outbreak of chickenpox among the children and gastric flu for the adults . . . but these were only minor hiccups!

We took with us a string quartet, and soloists Miriam Bowen, Elizabeth Woollett and Huw Priday, all professional opera singers who are Christians and work regularly with Cambrensis. This ensured high musical standards and the choir's repertoire, which included Welsh hymns and folk songs, classical music, Negro spirituals and modern worship songs in English and French, delighted all those to whom we sang.

Our audiences during the first week were mainly from Baptist Churches in Paris, and though,

due to the holiday period, the congregations were not huge, they were most appreciated.

What came as something of a surprise to the choir was the cosmopolitan nature of the Baptist and non-conformist family in Paris. After our first engagement on the Sunday morning at Avenue du Maine we had to make way for a Korean choir to come in and rehearse for a concert they were giving that evening for the Korean Christian community that met there. We were delighted, of course, that many of the congregation who worship at the Baptist Church at Rue de Lille (the HQ of the French Baptist Federation) are Chinese — because the meal they provided was second to none!

It was a joy to sing at the Church of Robert and Catherine Atkins in Versailles, and to experience firsthand the work with which they are involved. Although many of their own members had departed to the South of France for the summer, the church was comfortably full, and the choir were received with great enthusiasm. Robert and Catherine were filled with *hiraeth* as the evening ended with the great strains of Arwel Hughes' hymn, 'Tydi a Roddaist' and its rousing 'Amen'.

It is evident that the Atkins' ministry in Versailles is much appreciated. Their situation has its trials — no building of their own but meeting in a community centre shared by other groups, 30 minutes drive from their flat, and their congregation spread over many miles. Not the primitive tribes of 'regions beyond' missionary work, but a very different kind of mission field in one of Europe's most affluent, yet Godless, areas.

The church premises of many French Baptists are somewhat

HERALD 1993

BIGGER BUT BETTER

I should like to take this opportunity to thank all responsible for the excellent coverage of the Missionary Herald over this BiCentenary period – both interesting and challenging and very comprehensive.

May God continue to bless the work of the BMS.

from Joan Johnson (Miss)

Can I congratulate you on producing a very readable magazine as is the Herald. I've just read from cover to cover your BiCentenary issue and I will confess this was the first time I had read a copy, but definitely not the last time. It was very stirring reading of all the great projects that you're involved in and I'm now making my way through all the other copies since so as to catch up on and inform myself. So thank you for all your work and efforts and I'm now able to understand and more effectively pray for all those involved in overseas mission. So keep on the good work.

from Miss P J Gardner

'I've just heard that we're only going to get ten issues of the 'Herald' in 1993.'

Yes, but that's not the end of the story. Our readers will not be getting less, in fact, we hope, a little more.

Two of next year's issues will cover two months – July/August and November/December. This will help ease our production and distribution schedule over busy holiday periods. But both these editions, to compensate, will have eight extra pages.

The May issue will, as usual, be our double Annual Report edition. The remaining issues will have four extra pages each.

unusual, and to sing in a church which used to be a bakery and another which was a warehouse, was most interesting!

We were unable to give one of our concerts because the bus broke down. When we eventually arrived at Orléans Baptist Church at 3 am (in a borrowed bus!) we saw the big banner advertising our concert which never happened!

The 150 or so people who turned up for the concert enjoyed an evening of hymn singing with a sermon delivered by the Pastor. And the food they had prepared was eaten at 4 am instead of 4 pm!

In Brittany the Baptist churches and Breton societies alike welcomed their fellow Gauls with great warmth. They spared themselves nothing in the way they arranged for meals, tours and concerts during the final leg of the trip. We visited the Baptist Church in Paimpol where three of its foundation stones had been laid by men from Cardiff, and whose first Pastor was Welshman Caradoc Jones.

We sang in some wonderful venues in Brittany, and large, enthusiastic audiences gave the choir a great filip as we came to the end of our two week stay in France. The final concert was held in the great Cathedral of St Brieuc, and to end the tour here with the strains of Handel's *Hallelujah Chorus* followed by the Welsh and Breton National Anthems sung (to the same tune) simultaneously sent shivers down many a spine! ■

So each edition will be bigger. But what's going to be in the magazine next year?

Each edition will be focusing on a special topic. January, for instance, will be looking at the subject of Women – in developing countries, in mission, in the church. There will be the usual stories, articles and news items, however, there will also be a centre four pages of special material for use by church leaders, house groups, missionary prayer groups and others. There will be Biblical material, discussion topics based on the main articles in the magazine, prayers, background information, statistics, diagrams and graphs (if appropriate) and, from time to time, hymns, songs and music.

The idea is to make the *Herald* a tool which churches can use to examine some of the great world mission issues.

The four pages will be designed as a pull-out which can be filed for future use.

As the year progresses we hope to hear from churches and individuals about the usefulness of these pages and perhaps offering hints for their improvement. ■

OOOPS!

Rather an unfortunate mistake in my mission statement on page 17 of the October Herald.

In the last paragraph, third line up from the end, it should read '... but rather that God will judge' etc. This as it stands suggests that not only do I not believe that God is all that concerned with our orthodoxy, but also that our orthopraxis doesn't matter! Precisely the opposite of what I intended.

Alec Balfe-Mitchell

Sorry Alec. I hope this will not only act as an apology but also prevent lots of abusive letters and phonecalls to that 'heretical' parson in Manchester.

CLOUD OF WITNESSES

Some thoughts about Lay Training in Brazil by John Dyer

BRAZIL'S BAPTIST Seminaries are bursting at the seams with students preparing for full-time ministry. Most of these will be allocated to churches that have sufficient financial clout to afford them, like many of the churches in Brazil's cities.

Some of the largest churches have hundreds, even thousands of members. Many can afford more than one minister, sometimes three or four, each with his own special area of responsibility — music, youth, visitation, congregations, etc.

But there are many hundreds of smaller churches with an average of 70 members whose per capita income is very small, maybe £40 a month.

Ministry, like any other professional service has to be paid for. If you can't afford it, you go without. So are there any alternatives to full-time, seminary trained, ordained ministers? Lay Training offers the tools of leadership and ministry to those who have the ability and calling to serve in some particular way, but who are not able to consider full-time training, or who have not received the call to be ordained.

There is an attitude among Brazilian Baptists that only ordained pastors can baptise or preside at the Lord's Supper. This, so a Brazilian pastor told me, has nothing to do with theology, but with culture.

'Give 'em an inch,' he said, 'and they'll take a mile.' So pastors will not give an inch! Does this deny the point of training the laity for the work of

ministry? Allowing for the fact that the laity in Brazilian Baptist churches should 'know their place', they can still be better prepared to assume that place.

There are three principal areas in which the laity can engage in ministry:

1. Within the local church in the tasks to which they have already been assigned, Sunday School, Deacon, Youth work.

2. In the congregations of their local church as leaders and preachers and in other churches without a pastor.

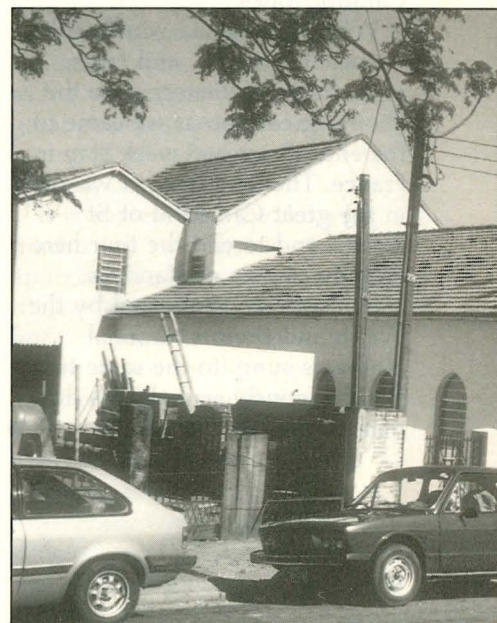
3. Planting new congregations where there is no Baptist or evangelical work.

What kind of training is best for these people? My involvement with the Extension Course on the Litoral of Paraná has given me some valuable insights. First of all, it has to be experience related, that is, relevant. It has to relate to the work they are doing and the church situation from which they come.

There is obviously a need for some Biblical and other theoretical input. The Course on the Litoral covered a range of subjects from Old and New Testament, through Church History to how to lead a church meeting.

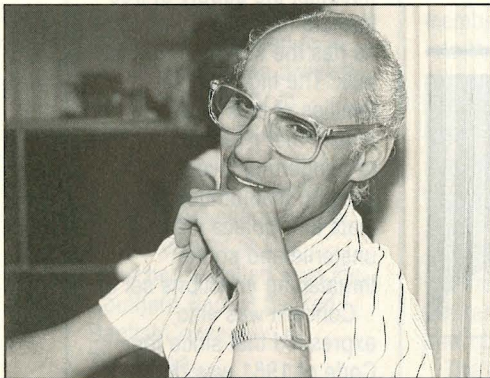
It became apparent that spending a day together once a fortnight and sharing a meal was important in creating group identity — I called the students 'my little congregation'. They represented the cream of the churches to which they belonged and yet they also belonged together as a special group with its own ethos and momentum.

The exchange of ideas and experiences and trying to resolve problems together whether academic or practical were fundamental to the learning process. The opportunity to pray and worship together (we had a short service after lunch) kept our vision clear. Students were able to lead us in a short meditation or offer a homily, for there's no doubt that practice makes perfect.



Above: In the classroom
Below: Ferreira Baptist Church, São Paulo

There are good reasons for doing lay training in Brazil as indeed anywhere else, but I could not conclude without paying tribute to the people who have passed through my life since childhood days, who pointed me to Christ and guided me in His ways. The 'cloud of witnesses' (Hebrews 12:1) to whom I owe so much. The laity no less! ■



Top: Coffee Break
Centre: Student

A NATAL STAR AT CHRISTMAS?

Radio and TV evangelism in Brazil

It is always exciting when dreams, cherished for many years, come true. Anyone who contributes to *Fund for the Future* can make this happen for Christians in Rio Grande do Norte, Brazil.

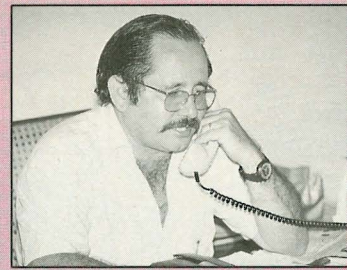
The dream is to produce high quality evangelistic programmes for local radio and television – programmes which challenge the usual message of the media. The Baptist Church in Brazil has a role which she takes very seriously, that is, to offer an alternative way of life in a climate of easy depersonalised sex, creeping materialism and violence and injustice which show little regard for human life.

The State, whose capital is Natal, is made up of mainly rural areas where communities are scattered and the people poor. Communications generally are sporadic and so television and local radio offer an important link for people.

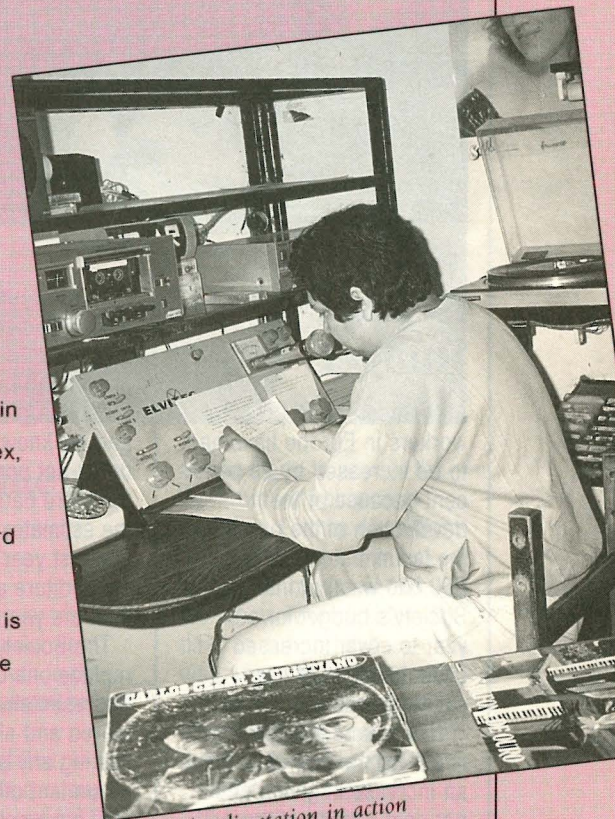
As in most countries, people here are easily seduced by the glossy, tantalising scene so often portrayed by popular television programmes. The Baptist Convention of North Riograndense want to hold out the offer of real life instead.

And local radio, a lifeline for isolated peoples, can be an important means of presenting the Christian message and portraying the image of a Church which is vital, alive and caring.

£3,600 is needed. This will buy



Pastor Martins da Silva, General Secretary of the Baptist Convention of Rio Grande do Norte



A typical radio station in action

equipment to enable local trained people to make programmes of a high enough quality for radio and television.

A Communications Department of the State Convention already exists, and this will be responsible for bringing the dream to life. Only, however, if British Baptists come to their aid and continue to support *Fund for the Future*, making a change for the better in a particularly needy part of Brazil. ■



General Committee in session last month

A Trim BMS Budget

Allowances for BMS workers in Europe have had to be increased by 20 per cent because of the devaluation of the pound. At the last minute a further £50,000 was put into the Society's budget for next year to cover increased costs because of new exchange rates.

This means that the BMS is asking the churches for an increase in giving of six per cent instead of the 4.8 per cent it had been hoping for.

Nevertheless, for a third year in succession, the BMS has trimmed its budget to try and keep in line with inflation.

'Those preparing the estimates were asked to look at all possible savings, reducing expenditure wherever possible,' BMS treasurer, Arthur Garman, told the General Committee.

'Last year, we were aware that we had not achieved our appeal target for several years and that deficits had occurred in the previous five years. Since 1988 expenditure had been increasing at a steeper rate

than previously and at a much steeper rate than the giving by the churches.

'The gap between the two had been growing bigger and we knew that situation could not continue. We therefore had to examine the estimates very carefully and last year we agreed expenditure at £67,000 less than the year before.'

The Society did not replace one of the Area Representatives when he retired and although not making any person redundant other members of staff have not been replaced.

'By doing that and by being prepared to take £162,000 from reserves we reduced the appeal figure to a 9.5 per cent increase over the previous year. That was a considerable challenge but a figure we regarded as reasonable.'

In fact Mr Garman reported that because giving was up by 10 per cent and because legacies were again very high there would be no need to take anything from reserves.

'For 1993 we need £4,388,500 but because of expected interest of £425,000, possible legacies of £600,000, and drawing

£103,500 from reserves we can reduce our appeal to the churches to £3,240,000, an increase of 6 per cent over last year.'



Baby Milk

The BMS General Committee has decided to follow the lead given by the Alliance of Baptist Youth and support the boycott of Nescafé.

Members of the Committee heard that, although Nestlé have agreed to support the WHO and UNICEF 'Baby Friendly' initiative, they have not yet reached their own targets. Nestlé have made their intention known of phasing out all baby milk donations to hospitals within the next few years. The resolution from General Committee commends the intention and asks Nestlé to implement their decision.

It also points to breaches of the International Code of Marketing Breastmilk Substitutes (1981) and asks Nestlé to ensure that such breaches are dealt with.

There was no argument during the debate that, especially in developing countries, breastfeeding was preferable to bottle feeding where possible. Nestlé — and other formula milk manufacturers — have for many years given free formula milk to maternity wards and hospitals. This has encouraged medical staff to routinely give the milk to new mothers. In many parts of the world the belief is that 'Western' formula milk is better than breast milk.

However, once mother and baby have left the hospital, the supply of free formula milk has dried up — as has the supply of breast milk. The high cost to families of milk powder means that it is often diluted to dangerous levels, causing malnutrition. Also, teats and bottles are unsterile and so life threatening infections set in.

Concern was also expressed that since the Code of 1981 was drawn up, 'follow up' milks have been introduced to the market and caused confusion and misunderstanding — again threatening the health and lives of newborn babies.

The long list of Nestlé products was rather daunting to many members of the Committee. It was decided to concentrate on boycotting Nescafé coffee, although people are free to take the whole list seriously if they wish.

General Committee members will be encouraging their churches to take part in the boycott until such time as Nestlé have fulfilled the aims of the 'Baby-Friendly' initiative.

New Areas

Two new names are to appear on the BMS map as a result of decisions made at the General Committee.

Derek Rumbol, BMS overseas secretary for Africa, visited Zimbabwe, in Southern Africa, earlier this year. As a result, he recommended a partnership with the National Baptist Convention.

'Why BMS in Zimbabwe?' he asked. 'In view of the existence of four Baptist groups in Zimbabwe and of the presence of the Australians and the Southern Baptist Foreign Mission Board, why should BMS go in?'

'There are also other denominations working there. So I told every group I met that we were not interested in coming to a country to deepen division with the church or to compete or to duplicate.'

Mr Rumbol described the situation of the National Baptist Convention which has its origins in four churches expelled from the Southern Baptist backed Baptist Convention of Zimbabwe.

'The American missionaries cautioned the Convention leaders because the churches they were wanting to expel were the ones who were evangelising and where the work was going well. But it was made perfectly plain that the four

churches would not be allowed to remain with the Convention.

'Once expelled, they realised they would lose direction, vision and zeal if they were left isolated. Therefore they consolidated and created the National Baptist Convention with a strategy for evangelisation.'

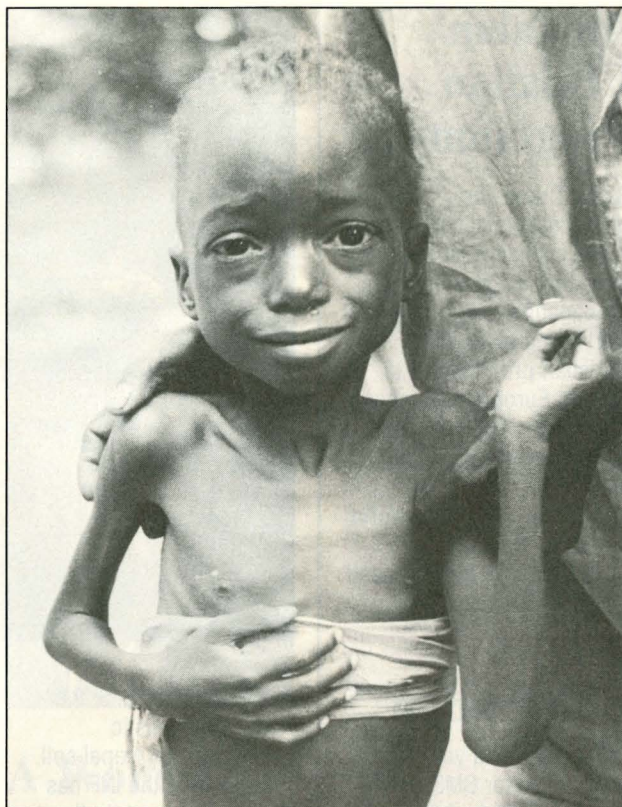
Baptist leaders from other groups have supported the stand of the NBC.

'They really need your help because their situation is critical. I really support their stand, they are genuine,' said Raymond Motsi, pastor of Bulawayo Baptist Church.

The National Baptist Convention was founded in 1989 with just four churches. It now has 14 churches and five new congregations with 1,429 members and was received into the Baptist World Alliance in 1992.

The BMS has agreed to look for a missionary pastor to work with the leadership of the National Convention in church planting in unchurched areas and in the training of church workers and lay leaders in new congregations.

The General Committee also agreed to accept an invitation to work with the Baptist Convention of Goiás in Brazil. The intention is to help in church work and social action programmes as well as in the hospital and seminary.



Government Cuts

The proposed government cuts in overseas aid were discussed at length in the BMS General Committee last month.

It was reported that, in spite of election promises to increase the amount of money made available by the British public in overseas aid, the Treasury was demanding a 15 per cent cut in the overseas budget.

'This amounts to £320 million off the whole budget and £285 million being taken away from the poorest countries.'

The most recent figures show Britain giving only 0.32 per cent of its Gross National Product, less than half the UN target of 0.7 per cent which Britain has agreed to in principle.

Ben Jackson, Campaigns Co-ordinator for the World Development Movement, said, 'The hungry should

not be made to pay for the Government's economic mistakes. For the 40 million Africans facing starvation this would be one U-turn too many. While Britons dig deep to support the emergency appeal for Africa, the Government is sharpening the knives to cut out help to the hungry.'

Christian Aid reports, 'These cuts would particularly hit long-term programmes which help people to stand on their own two feet and make them less vulnerable to natural disaster.'

The General Committee of the BMS is urging Baptists to write to Michael Portillo, the Treasury Chief Secretary, asking him to protect the real aid increases promised by the government last autumn, to write to the Prime Minister urging him to meet election and Earth Summit pledges in Rio de Janeiro to increase development aid, and to write in similar vein to their local MP.



Street Scene, Bulawayo, Zimbabwe

Albanian Christian Programmes

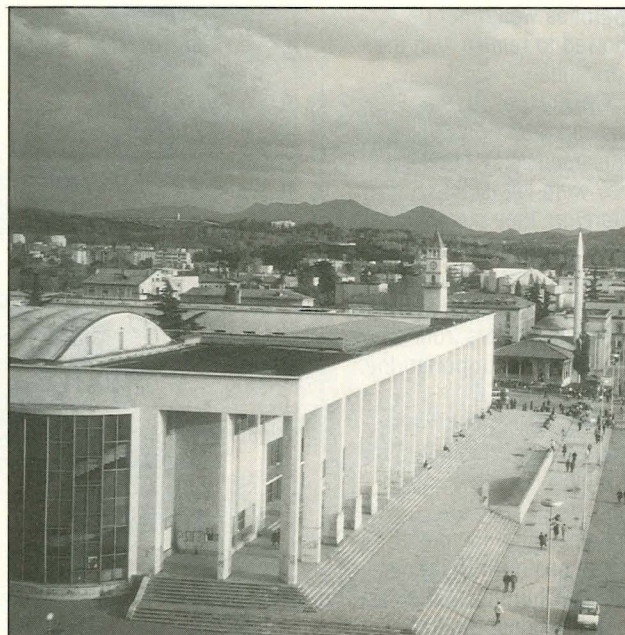
Radio Tirana, the broadcasting station located in the capital of Albania that once broadcast Communist propaganda, was due to start airing evangelical Christian programmes to eastern Europe in October.

Officials of the government-owned radio station have signed an agreement with Trans World Radio, an international broadcasting network based in Cary, North Carolina.

Celebration

Since 1992 is a year of celebration for BMS *Herald* readers might be interested in a celebration that is taking place in Nepal at the moment.

Forty years ago a small group of Nepali and Western Christians entered Nepal from India for the first time and trekked to Pokhara. This marked the beginning of the work of the Nepal Evangelistic Band



(which later became the Nepal Evangelistic Fellowship) on Nepal soil.

Since then the INF has made a real contribution to development in the Western Region of the country starting with the famous 'Shining' Hospital in Pokhara and today including TB, Leprosy and Community Health programmes.

During this period too, the INF has stood beside the young Nepali church as it

has held firm and blossomed amid persecution.

The entry of Christians into Nepal in 1952 was made possible by a revolution the previous year which ended the rule of the Rana dynasty which had held the country in isolation from the rest of the world for over 100 years.

Today Christians are experiencing new-found freedom following another revolution two years ago.

The INF is using this 40th anniversary as an opportunity to thank God for His faithfulness over that period. It is also holding a series of public celebrations to which Nepali dignitaries will be invited.

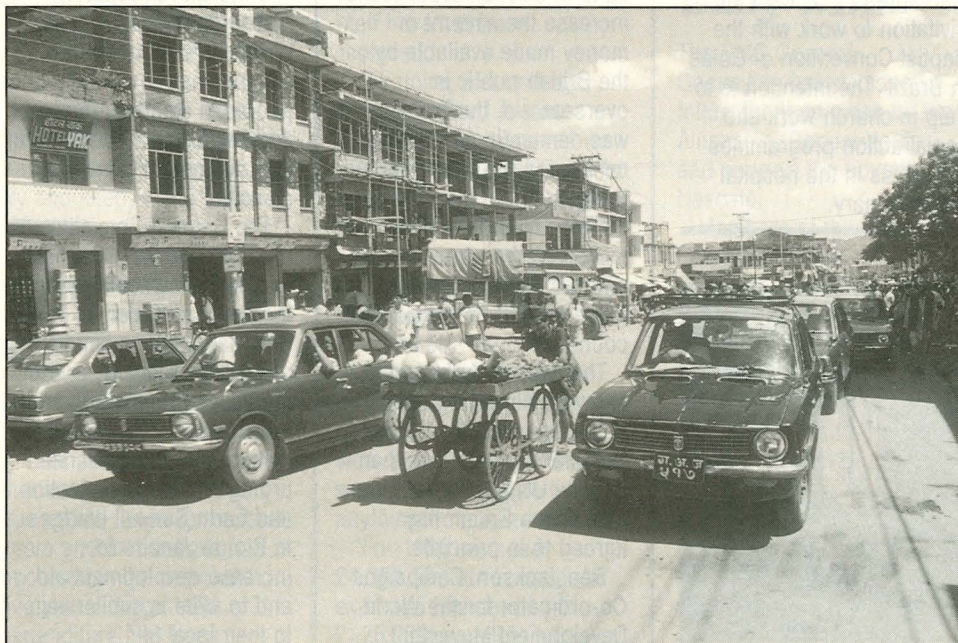
BMS, which has been working the United Mission to Nepal for many years now is also co-operating with INF and has seconded Sue Frame and Chris and Alison Rudall to them.

Government Decision to Tax Evangelicals

The strong alliance between the Roman Catholic Church and Nicaraguan President Violeta Barrios de Chamorro's government has angered many Nicaraguan evangelicals.

Although they make up more than 15 per cent of the population, no evangelical holds a significant job in government. Evangelicals say such actions as the inclusion of Catholic catechism material in school primers, the use of public funds in the construction of Managua's new cathedral, out of both public funds and property for a new pontifical university, violate the separation of church and state guaranteed in the country's constitution.

A recent decision to tax evangelical activities not dedicated 'exclusively to worship' has aggravated the tension. In a letter to Minister of the Presidency, Antonio Lacayo, Gustavo Parajón of the Nicaraguan Council of Evangelical Churches complained of 'the apparent partiality of the government towards the Roman Catholic Church.'



Pokhara, Nepal

A fund for the future

Slow Start to Fund

'Don't give us presents, make a donation to the BMS Fund for the Future.'

That's how one couple, celebrating their silver wedding, raised £400. Others have done something similar for special birthday celebrations.

So after a slow start, money is now beginning to flow into the BMS BiCentenary 'Fund for the Future'. However, at the half-way mark, the Society has received only £250,000 of the £2 million it is asking for.

Many churches made their local appeals to coincide with the actual BMS anniversary on 2 October. Others have got further on with their special projects and have started to contribute to the Fund.

'So the rate at which money is coming in is accelerating,' said BMS General Secretary, Reg Harvey.

'It is encouraging to see the way people are using their initiative to raise money for the Fund and the sacrifices some are making.'

The Fund has been set up to help the BMS enter into new mission initiatives. The work being started in Indonesia and the beginning of Baptist witness

in Albania by Chris and Mairi Burnett have been made possible by the Fund.

All the money received so far has been allocated to different projects.

New Director for Feed the Minds

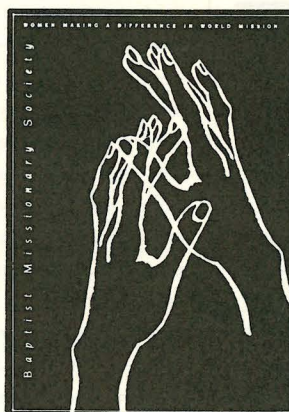
Feed the Minds, the international Christian literature aid charity, has announced the appointment of author and theologian Dr Alwyn Marriage, as its new Director and as General Secretary of the United Society for Christian Literature (USCL). She has been lecturer in Philosophy and English at the University of Surrey for 16 years. She took up her new post on 1 November.



Announcing the appointment the President of Feed the Minds, the Revd Dr Charles Elliott, Dean of Trinity Hall, Cambridge said: 'Dr Marriage brings the right combination of experience and enthusiasm to the task of promoting Christian literacy work in the Third World. A fine successor to Alec Gilmore on whose work she will be able to build, she will have the prayers and good wishes of all of us who care about freeing our fellow men and women from the chains of illiteracy, superstition and exploitation.'

Dr Alwyn Marriage said: 'As we are faced with the tragic consequences of starvation in many parts of the world, we should never overlook the fact that books and literacy are essential to any long-term plans to enable developing countries

to become self sufficient and lay the basis of a proper quality of life. I consider it a great privilege to be able to join Feed the Minds and USCL in their efforts to tackle one of the root causes of poverty.'



A Woman's Touch

Congratulations! We have had a tremendous response to this year's BMS Women's Project – *A Woman's Touch*. We have never before had so many bookings for the slide set!

Every day, fellowships all over Britain use the project slide set and booklet to learn of the various ways women can enter into mission throughout the world. There is also a poster to advertise the project and a bookmark to remind you to pray for this vital work.

The Women's Project materials can be used at any meeting or Sunday service. If you would like to receive the materials, please write stating the quantity you need and the date you would like to see the slides. We are booking dates now for 1993 but please hurry to avoid disappointment!

To date, £8,000 has been raised towards our target, so congratulations and warmest thanks to everyone who has contributed to this.

NEEDED OVERSEAS

Here are some of the needs that our overseas partners have asked us to fill.

ANGOLA

- Doctor for Community Health Programme.

BANGLADESH

- Couple for theological teaching

BRAZIL

- Church-based community/social workers
- Nurse for training nurses
- Hostel parents
- Pastors, especially in inner cities in favela areas working with the poor

CHINA

- TEFL teachers

INDIA

- Volunteer teacher of Western Music

INDONESIA

- Couple for theological/discipleship training, 1995 or 1996

ISRAEL

- Anaesthetist

ITALY

- Two pastors

CALL TO PRAYER

13-19 DECEMBER

Brazilian Baptist Convention

David and Sheila Brown live in Rio de Janeiro. David works for the Brazilian World Mission Board, involved in deputation, visiting churches and encouraging them. Both David and Sheila give lessons in the theological and missionary training colleges, which means extra work but also gives them an opportunity to help train future workers for ministry and mission work. Sheila is also involved in community work based at Usina Baptist Church and has begun work to set up a medical dispensary. The church is situated on the edge of a *favela* area in Rio de Janeiro. Every day they see armed men patrolling the streets, and drugs and arms trafficking in broad daylight, whilst the police are nowhere to be seen. Pray for them as they seek to carry out their normal lives against this background.

Ivo Seitz has replaced Oliveira de Araujo as Secretary for Home Missions. Pray for him as he settles into this post. Also a successor is being sought for General Secretary of the Convention. May the selectors know the mind of Christ in making the decision for the new appointment.

20-26 DECEMBER

God with us

As we rejoice in our comfortable surroundings that God is indeed with us, let us remember those who echo those words, but in far from easy situations. Let us remember them as they seek to show their fellow men and women that God is with us: in war, in poverty, in hunger, in nakedness, in sickness, in prison and in despair.

Let us also remember the world's 'rich' people, who feel they need nothing. May God's Holy Spirit speak

to them this Christmas through all the celebrations, and create a desire within them to be poor in spirit, and rich towards God.

27 DECEMBER-
2 JANUARY

A light for the Gentiles

Let us thank God who is always leading us into new ways, who has shown His goodness in the past and who will be faithful as we enter into the unknown of a new year. Let us look again at the lessons learned, over the past year. Let us use this new year as an opportunity to re-evaluate our lives and rededicate ourselves to His work in whatever area we are called.

Remember all our missionaries as they renew their commitment to God's work worldwide. May they not be afraid of what the new year will bring, knowing that whatever changes impinge upon their lives, Jesus Christ is the same yesterday, today and forever.

3-9 JANUARY

Children of the World

Children are always the first to suffer. Where there is not enough food, babies are the first victims. When disease strikes, they are among the weakest and least resilient. Where there is conflict, their minds are more deeply scarred. They are the last to be considered when political differences turn into ugly warfare. In some cases, as with street children in Latin America, violence is actually focused upon them. In many places, they are denied their basic rights, as education and health care belong to the privileged few.

*This is no way
to start a new year
thinking of young life crushed
and hope,
for the new born,
dead.*

*That was no way
to start a new life
running from destruction
and a baby-hating king.*

*This is no way, Lord,
for our children to live
bruised, beaten, homeless and
terrified,
friendless, godless, confused and led
astray.*

*Lead in your angels now
to bind up Rachel's wounds
Call up your people now
to work together in compassion
to find a way for young lives
to make a new start
with hope.*

*Lord Jesus, who made children the shining
stars of the kingdom teach people with power
to think of them first.*

10-16 JANUARY

Bangladesh: Church Work

Despite the enormous Muslim majority (87 per cent) Bangladesh is still a secular state and the tiny Christian community is free to worship unhindered. Despite the hardness of the soil spiritually, the Spirit of God is at work. His servants are trying to witness to their faith and to win others. The different church denominations struggle to weather disagreement and disputes which damage the collective witness of the Church. But in Bangladesh there is evidence that God is 'building a people in power' and 'making a people of praise'.

Christine Preston is Secretary for Missionary Affairs and relates to the BMS' partnership with the Bangladesh Baptist Sangha (BBS). Christine is also involved with the Christian Medical Association of Bangladesh.

17-23 JANUARY

Albania, Hungary and Eastern Europe

In both Albania and Hungary, BMS workers, prevented from returning to Zaire, have enabled the BMS to accept quickly opportunities in Eastern Europe.

In Albania, a country which, after more than 40 years of tight communist

control, is being opened up to the rest of the world, Chris and Mairi Burnett are helping to establish a base in Tirana, from which aid, development and church work can be organised and co-ordinated on behalf of the European Baptist Federation.

In Hungary, the BMS contribution is through Karen Poole, teaching English in the International Baptist Lay Academy to which people come from several countries in Eastern Europe.

24-30 JANUARY

Nepal: General

United Mission to Nepal's Executive Director, Ed Metzler, has recently written: 'Our Christian sisters and brothers have felt free to live and proclaim their faith in ways that were not possible. . . . This was exemplified by the Easter march in Kathmandu when a couple of thousand Christians marched through the city with banners proclaiming the resurrection of Jesus and sharing thousands of pieces of Christian literature among the population.

We pray that this new freedom will be used wisely.

Several BMS workers are tackling language study, among them Paul and Jackie Wicks and Iain and Karen Gordon. Jane Andrews working in UMN Headquarters in Kathmandu, is now Assistant to the Personnel Secretary.

31 JANUARY- 6 FEBRUARY

Baptist World Alliance

The BWA is a worldwide fellowship of 36 million baptised believers in 152 conventions/unions. This represents a community of 70 million Baptists working in more than 200 countries around the world. It exists as an expression of the essential one-ness of Baptist people in Jesus Christ, to impart inspiration to the fellowship, to provide channels for sharing concerns and skills in witness and ministry.

7-13 FEBRUARY

Fellowship Visits and Scholarships

BMS offers study grants to partner churches to enable some leaders to take specialised courses in other countries to equip them for their work. Many who have benefited are now teachers in theological training or have been entrusted with key responsibilities in their national churches. Training away from home, in a strange culture and often in an unfamiliar language, demands real sacrifice both for those studying and their families. Culture shock abroad is frequently followed by 're-entry shock' upon their return home.

Churches on the receiving end of these visits also can be blessed and encouraged by the insights and experiences of the overseas friends who share in fellowship, worship and witness.

14-20 FEBRUARY

Zaire: Kinshasa

Kinshasa is the centre of all discussion about the future of Zaire. A new Prime Minister is trying to steer the country out of economic and political chaos and towards an effective democracy. The situation remains unstable and there is always the threat of a disintegration into chaotic violence.

The problems of the country have made it extremely difficult for the Baptist Community of the River Zaire (CBFZ) as a whole, which stretches over 1,000 miles along the length of the river, and for the separate regions of the Community, to be organised and administered. So we remember Pastor Koli, President of the whole CBFZ and the Rev Enguta, President of the Church Region of Kinshasa.

The Zaire British Association School has a few pupils and a limited number of classes. Ruth Montacute is the headmistress. John and Rena Mellor have returned to Zaire and are working for a while at the International Centre for Evangelism in Kinshasa.

MISSIONARY MOVEMENTS

DEPARTURES

Joy Knapman to Sri Lanka
Tim Bulkeley to Zaire
John and Rena Mellor to Zaire
Margot Bafende to Zaire
Avelino and Ana Ferreira to Portugal
(holiday) prior to return to Brazil

VISITS

Basil Amey to India
Theo Lambourne to Brazil
John Passmore to Zimbabwe
Derek Rumbol to Zaire
Reg Harvey to Rüschlikon
Angus MacNeill to France
Carol MacNeill to France
John Passmore to France
Chris and Christine Spencer to France
Steve Seymour to Zimbabwe

ACKNOWLEDGEMENTS

LEGACIES

| | |
|------------------------|------------|
| Winifred Grace Sales | 11,700.00 |
| Miss I E Sullivan | 141,653.45 |
| Miss Christina R Young | 21,353.53 |
| Mr B J Keogh | 167.22 |
| Dr Madge Atkinson | 500.00 |
| Miss E Sims | 470.35 |
| V M Rees | 40,000.00 |
| Miss M C Snow | 2,955.63 |
| Mrs B K Alexander | 60.98 |
| Mrs Amy H M Davies | 14,000.00 |
| Mr William Henry Davis | 300.00 |
| Miss M Underhill | 7,500.00 |
| Mrs F I M Outwin | 180.00 |
| Lilian Turnbull | 1,000.00 |
| Helen Hardin | 1,531.48 |
| Rosina Lewis | 2,000.00 |
| D L Fisk | 110,700.03 |
| L Lefebvre | 7,379.58 |
| M Underhill | 22,243.93 |

GENERAL WORK

BMH: £5.00; BMH: £50.00; BMH: £27.00; via DP: £29; Garden Fete: £43.11; Halifax: £20.00; Charities Trust: £4.75; Prayer Letter Stamps: £1.62; Pembrokeshire: £5.00; Anon: £5.00; Anon: £10.00; Nationwide Cheque: £15.00; Postal Order: £20.00; Postal Order: £15.00; Cash: £10.00; Tyne and Wear: £14.00; Coventry 'Emergency Fund': £1.00; Coventry 'Emergency Fund': £34.00; Coventry 'Emergency Fund': £10.00; Coventry 'Emergency Fund': £50.00; Soton: £20.00; Charities Aid: £53.25; Anon: £62.00; Anon: £6.10.

BAPTIST MISSIONARY SOCIETY

General Committee Nominations

Nominations for the General Committee of the Society for the year 1993/94 can now be made by members of the Society, contributing churches, auxiliaries of the Society, Baptist Unions and Baptist Associations, and must be received not later than 31 December 1992.

Please act now and remember that the General Committee needs to be as representative as possible of the Baptist constituency.

Nominations in writing should be sent to:

Michael J Quantick
Administration Secretary
Baptist Missionary Society, PO Box 49,
Baptist House, 129 Broadway, Didcot
Oxon OX11 8XA

LEEDS CAMBRIDGE EDINBURGH NEWPORT



BMS

The NEW BMS Staff Team Roadshow hits the road in January!

| | | | | | | | | | | | |
|-----------------|----------------|----------------------|-------------|-----------------------|---------------------------|------------------|------------------------|--|-----------------|--------------|-------------------------|
| January | 23/24 30/31 | Leeds Cambridge | May | 8/9 15/16 | Sussex Midlands | September | 18/19 25/26 | Chard Swansea | November | 6/7 27/28 | Nottingham Faringdon |
| February | 13/14 27/28 | Edinburgh Newport | June | 5/6 12/13 26/27 | Norwich Wales North | October | 9/10 23/24 30/31 | Kirkintilloch Lancs /Chesh Enfield | December | 4/5 | Central |
| March | 13/14 27/28 | Coventry Torquay | July | 3/4 | Luton | | | | | | |
| April | 3/4 24/25 | Wales London | | | | | | | | | |

If you have ever asked:
How can I get more involved in the world church? How can I get my church to care about the world? How can I encourage more giving for world mission? Should I consider offering for overseas service? How do you build a refugee camp? How can I pray effectively for the world? What does the BMS really do? Join us for a weekend and find out!

Saturday 3:00 - 7:30

3:00 - 5:00 An afternoon of activities, discussion, hands-on experience, and talks to answer some of the questions you're asking.

Children's programme and creche for the under-fives provided.

6:00 - 7:30 An evening of facing the challenge to change - so that we can be more fully involved in the world church! Oh yes. And it's fun too.

Sunday - all day

Team members will take part in local church services.

NORWICH NORTH LUTON CHARD SWANSEA KIRKINTILLOCH

COVENTRY TORQUAY WALES LONDON SUSSEX MIDLANDS

LANCS & CHESHIRE ENFIELD NOTTINGHAM

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